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HER MONUMENTS HIEROGLYPHICS,

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AND OTHER SUBJECTS CONNECTED WITH

HIEROGLYPHICAL LITERATURE.

BY GEORGE R. GLIDDON,

LATE U. S. CONSUL AT CAIRO.

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A SERIES OF CHAPTERS ON

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CONNECTED WITH

HIEROGLYPHICAL LITERATURE.

BY GEORGE R. GLIDDON,

MEMBER OF THE "EGYPTIAN SOCIETY" OF CAIRO—CORRESPONDING MEMBER OF THE "UNITED STATES' NAVAL LYCEUM," BROOKLYN, NEW YORK—CORRESPONDENT OF THE "ACADEMY OF NATURAL SCIENCES," PHILADELPHIA—CORRESPONDING MEMBER OF THE "NATIONAL INSTITUTION," WASHINGTON—MEMBER OF THE "ORIENTAL SOCIETY," BOSTON,

AND FORMERLY

UNITED STATES CONSUL FOR CAIRO,

IN EGYPT.

"Qui si fa quel che si sa;
E si sa quel che si fa."

YEAR 1843—MONTH 3—DAY 15.

TO

RICHARD K. HAIGHT, Esq.:

NEW YORK.

In dedicating to you, my dear Sir, the first Chapters on Hierology, that have ever issued from an American Press, I acquit myself of a gratifying duty toward a gentleman who, by the deep interest he takes in Egyptian subjects, has been induced to render manifold and indispensable assistance to the Author.

When we parted at Cairo, in the spring of 1836, we little expected that circumstances would allow me the pleasure of sojourning in your vicinity; still less did we contemplate, that I should turn my almost exclusive attention to Nilotic paleography. Some of the causes are hereinafter explained, with the others you are acquainted.

At the time of your travels in the East, our "Egyptian Society" had just been founded at Cairo; and the encouragement afforded by Mr. Randolph and yourself, to our then embryo institution, is there on record. Since that period, our Society has become in Egypt, the central point of researches into all that concerns its most interesting regions; but, it was not till 1839, that the larger works of the new Archæological School were in our library; or that it was in my power to become one of Champollion's disciples. In fact, it was not till about 1839, that the brilliant results of the recent, and still progressing discoveries were accessible in Egypt; while, at the present day, the knowledge of these results is confined to a comparatively limited circle in Europe. A mass of erudite works, put forth by eminent Savans, chiefly at the expense of enlightened governments, have teemed of late years from the European press, and the most important of these (Rosellini and others) now embellish your Library.

It is to the effective aid, and fostering counsel of our mutual friend, Richard Randolph, Esq., of Philadelphia, and yourself, that the public in this country are indebted, for whatever of value and novel interest may be found in this unpretending essay; and, through these marks of consideration is the Author enabled, to present to the American people, some of the more salient points of recent Hieroglyphical discoveries, in a form corresponding to his free-trade principles.

Our united object is to popularize information, that may tend to a better appreciation of these abstruse subjects, than has hitherto been deemed feasible; as well as to induce abler hands to supply deficiencies.

These Chapters will, it is believed, serve the Theologian, Ethnologist, Historian, and general reader, as a Key to the successful labors of the Champollionists; while their publication and general diffusion, through the elaborate machinery of the "New World" press, will enable the lecturer to spare his future audiences the oral infliction of much preliminary, though indispensable matter, by removing the prevalent doubts—"if Hieroglyphics be translated."

The instruction and kind assistance I have received from the learned ethnographer, Samuel George Morton, Esq., M. D., of Philadelphia, and from the profound philologist, the Hon. John Pickering, of Boston, have been severally acknowledged. To Professor Charles Anthon, of Columbia College, I am under great obligations, for much classical information, and for free access to his valuable Library.

As the matter, spread over the following pages, was originally prepared for delivery in oral Lectures, it has required some labor to change it into its present form; and for suggestions on this point, as well as for many literary essentials, I owe my best thanks to my friend, E. S. Gould, Esq., of this city.

In their pristine shape of Lectures, they were, during December and January last, listened to with much indulgence, by an intellectual and cultivated audience, in Boston, and spoken of with favor by the Press of that city.

For the advantages accruing from this successful "début," I shall ever preserve a grateful remembrance toward Joseph W. Ingraham, Esq., the well informed Topographer of Palestine; whose disinterested coöperation was of material assistance to me.

With renewed protestations of sincere attachment,

I remain, dear Sir,

Your obliged and obedient Servant,

GEORGE R. GLIDDON.

"Globe Hotel," (New York,) March 15, 1843.

A SERIES OF CHAPTERS ON EARLY EGYPTIAN HISTORY, &c. &c. &c.

CHAPTER FIRST.

INTRODUCTORY.

"Amicus Socrates, Amicus Plato, sed magis Amica Veritas."

The great Expedition, that, in 1798, left the shores of France for Egypt, seemed, under the guidance of the mighty genius of Napoleon, destined to create an Oriental Empire, wherein the children of the Frank and Gaul would have sustained a supremacy over the North-western provinces of Asia and Africa, equal to that which has been established in the Eastern Hemisphere, by the Anglo-Saxon race. This enterprise was, however, fated to encounter obstacles, that, in 1800–1, turned the energies of Buonaparte into an European channel.

How comprehensive, nay unbounded, were the projects of the Commander-in-chief for Asiatic and African conquest, is now a matter of History; although, after the lapse of forty years, it can scarcely yet be said, that we are acquainted with the limit of his matured schemes in regard to Oriental subjugation, nor have we completely sounded the depths of his penetration into Eastern political futurities. By the hand of inscrutable Providence, the sword of another European nation was thrown into the opposite scale; and the French Expedition to Egypt lives but in the memories of its few surviving actors—its military objects unaccomplished—its territorial aggrandizements unattained—though the moral effect, consequent on these events, and now implanted in the minds of Eastern Nations, can never be obliterated.

In the quiet of his cabinet, as in the turmoil of political conflict, Napoleon never forgot the cause of Science, or the patronage and advancement of Literature and the Arts; and, amid the roar of his artillery, or the martial music of his camps, his mandate prompted, and his eye controlled the savans of France, while his finger directed their laborious efforts to the scrutiny of Egypt and her Monuments.

The grave has closed over the Conqueror—the events of his period are gradually receding from the memory of man, to survive on the page of the chronicler; but an impetus was given to Egyptian research by Napoleon—an impress was stamped by him on Hieroglyphical studies, for which time will award him commensurate honor.

We are now only beginning to derive a portion of the advantages accruing, from these events, to our inquiries into Early History. Ages yet slumbering in the womb of time, and generations yet unborn will perhaps enjoy the full effulgence of that light, of which, in our day, but the first gleams have reached the world.

The circumambient darkness, that for two thousand years not only baffled every inquiry into primeval history, but rendered Egypt, her time-worn edifices, her ancient inhabitants, their religion, arts, sciences, institutions, learning, language, history, conquests and dominion, almost incomprehensible mysteries, has now been broken; and the translation of the sacred Legends, sculptured on monumental vestiges of Pharaonic glory, enables us now to define and to explain, with tolerable accuracy, these once-recondite annals, that were to the Romans "a stumbling-block, and unto the Greeks foolishness."

It is the object of the present essay to give a summary of the RESULTS of Hieroglyphical researches, after a brief explanation of the process by which these results have been achieved.

Prior to the year 1800, the published notices of the few travellers, who had ventured to approach the ancient ruins of Egypt, were so confused in description, so ambiguous in detail, so erroneous in attempts at explaining their origin and design, that the fact, that these monuments merited *more* than ordinary investigation, was the only point on which European savans were able to coincide. Paul Lucas, Shaw, Volney, Savary, Norden, Sonnini, Pococke, Clarke, Maillet, Bruce and others, whose names are precious to the lovers of adventure, of research and general science, had explored as much as their respective circumstances permitted; and great are the merits of their works: but the accumulation of knowledge, gained in the lapse of half a century, has so thoroughly revolutionized opinion, that it is scarcely possible to refer to the majority of these authors without a smile. That victim of ignorance and slander, the enthusiastic Bruce, is perhaps the most prominent exception to the above rule; although only now receiving the mournful tribute of respect and gratitude, with which a later generation hallows his memory, while it reprobates his detractors.

The works of *travellers*, before the year 1800, had done little beyond establishing the existence of immense vestiges of antiquity in that country, without affording much else of value in regard to them. Egypt, under the turbulent government of the Memlooks, was unsafe to strangers; while Muslim arrogance and intolerancy, with the then-unsubdued pride of Turkish fanaticism, presented barriers to European explorers, which it required unusual skill and intrepidity to encounter. Egypt was then "a sealed book," whose pages could not be opened, until Napoleon's thunderbolts had riven the clasps asunder; and until the chivalrous cavalry of the "Ghuz"* had been scattered, like chaff before the wind, by the concentrated volleys of a French hollow square—their hitherto victorious sabres shivering on contact with the European bayonet.

While however, in spite of these manifold obstacles, the travelling enthusiast, or the scientific explorer, collected in the valley of the Nile the information, which afforded to the scholar in Europe some crude and uncertain materials wherewith to prosecute his researches; the occasional transmission to European cabinets of some relics of Egyptian civilization, furnished evidences of the immense progress, which, at an *ancient*, but then undefined, period, had been made in all arts and sciences by the Egyptians. With the aid of such corroborations of the misshapen mass of classical knowledge, expended, from the days of Homer, in an attempted explanation of Egyptian Archæology, the attention of the most learned of all nations was directed to the Antiquities of Egypt; and, although in Europe these particular inquiries recommenced probably about three hundred years ago; yet the 18th century was fruitful, beyond all preceding periods, in ponderous tomes, purporting more or less to cast some light on the important, but conflicting traditions of that country.

The Greek, the Hebrew, the Roman, the Armenian, the Indian, and the Coptic authorities were consulted. Passages, in themselves irreconcileable, were with more ingenuity than success collated, analyzed, and mutually adjusted: but rather to the personal satisfaction of the compiler, than to the correct elucidation of *any one given idea* on Ancient Egypt, transmitted to us by these classical writers.

Still, the spirit of inquiry was awakened; the lamp of investigation was partially lighted; the learned world became gradually more and more familiarized with the subject; and, at the present hour, if we laugh at the conclusions at which some of these students arrived, we must still render to them full credit for the profundity of their futile investigations, and admire the patient perseverance and resolution with which they grappled with mysteries, the solution whereof was to them as hopeless in expectation, as abortive in success.

Vain would it be, without ransacking the libraries of every civilized country, and selecting from their dusty shelves the vast accumulation of works, published by the learned and the unlearned during the last three centuries, to attempt a detailed specification of the extraordinary aberrations of human intellect; those manifold and incomprehensible misconceptions on Ancient Egypt; that, at the present hour, excite our surprise and our regret. The mere mechanical labor of such an undertaking would be more tedious than any literary enterprise we can well conceive; while its result would be unprofitable, beyond the moral it would teach. In the present Chapters, a very few of such sapient illusions are enumerated; affording, however, but a faint idea of their huge amount: and it may be laid down as a rule, without exception prior to the year 1790, that no original light is to be obtained from European authors of the last generation, whose works are merely repetitions of the few truths and the many fallacies transmitted to us by Greco-Roman antiquity. The following paragraphs will give a general view of the case.

In the year 1636, a learned Jesuit, the celebrated Father Kircher,† published a mighty work, in six ponderous folios, entitled "Œdipus Ægyptiacus," wherein imagination took the place of common sense, and fantastic conjecture was substituted for fact. Kircher explained every Egyptian Hieroglyphic by the application of a sublimity of mysticism, from which to the ridiculous the transition is immediate. Dark and impenetrable as had been the "Isiac Veil," before Kircher directed his gigantic efforts to its removal, we do him but justice in declaring, that he succeeded in enveloping Egyptian studies with an increased density of gloom, it has taken nearly two hundred years to dissipate! Kircher had his disciples, his followers and his admirers—he founded a school of mysticism, in which the students outvied their master in love of the incomprehensible; and, abandoning the simplest elements of reason and sound criticism, they all pretended to discover, or to have the hope of finding, in the Papyri, Obelisks, Idols, Mummy Cases, Weapons, household utensils, &c. of the Ancient Egyptians, all the recondite combinations of cabalistic science, and the monstrous reveries "of a demonomania the most refined." As an instance:

The Pamphilian Obelisk, rerected, in 1651, in the Piazza Navona at Rome by Pope Innocent the 10th, was brought to Europe by the Roman Emperors. It contains, among other subjects, the following oval.

REDUCTION

(Phonetic Hieroglyphics.)

A U T o K R A T o R (Latin pronunciation.)

EMPEROR. (English meaning.)

This Cartouche, according to Kircher's *interpretation* expressed *emblematically*, "the author of fecundity and of all vegetation, is Osiris, of which the generative faculty is drawn from heaven into

* Arabice—*Memlooks*. † See Champ. Precis. and Spineto's Lectures.

his kingdom, by the Saint Moptha." And who is this *Saint Moptha?* An Egyptian genius invented by Kircher himself!

The same obelisk contains the following oval also—viz.

REDUCTION

K A I S A R O S T O M I T I A N O S S E B A S T O S

CÆSAR DOMITIAN AUGUSTUS.

Kircher *translates* it—"The beneficent Being, who presides over generation, who enjoys heavenly dominion, and fourfold power, commits the atmosphere, by means of Moptha, the beneficent (principle of ?) atmospheric humidity unto Ammon, most powerful over the lower parts (of the world,) who, by means of an image and appropriate ceremonies, is drawn to the exercising of his power." (!)

The Pamphilian obelisk contains in its legends "Son of the Sun, Lord of the Diadems (i. e. Ruler of Rulers) Autocrator Cæsar Domitian Augustus"—besides the usual titles found on Egyptian Obelisks. These monuments are granite monoliths, cut by order of the kings of Egypt; and were placed, always in pairs, before the entrances of temples or palaces, to record that such kings had built, increased in extent, repaired, or otherwise embellished these edifices. This was, however, cut at Syene, in Roman times, in honor of Domitian.

According even to a more recent authority, quoted in the *Precis*, of the year 1821 (!) "Genoa-Archipiscopal press," this identical obelisk "preserves the record of the triumph over the Impious, obtained by the adorers of the most Holy Trinity, and of the Eternal Word, under the government of the 6th and 7th kings of Egypt, in the 6th century after the deluge."

This obelisk was cut in Egypt about eighty years after Christ. By the above *interpretation*, the doctrines of Christianity must have existed some 2500 years before its founder. And one of the pious adorers and good *Christians*, who must thus have ruled in Egypt, was, in later times, (about 970 B. C.) Shishak—or SHESHONK, who, according to hieroglyphical legends at Karnac, conquered the "kingdom of Judah;" and, according to 2nd Chron. XII, 1st to 10th verses, and 1st Kings, XIV. 25th, deposed Rehoboam, plundered Jerusalem, desecrated the Temple, and removed the golden bucklers from the sanctuary with the treasures of the house of David!

Again, in 1812, the learned mystagogue, Chevalier de Palin, boldly undertook the deciphering of *all* Egyptian hieroglyphics, and asserts to the effect, that we have only to translate the Psalms of David into *Chinese*, and transpose them into the *ancient* characters of that language, to reproduce the *Egyptian papyri!* that *Hebrew translations* of some *Egyptian* records are to be found in the Bible (!) and, while the portico of the temple of Dendera contains, among various subjects, dedications of the Roman Emperors, Tiberius, Caligula, Claudius and Nero (dating between the years 14 and 60 after Christ,) another theorist, Count Caylus, combining what he terms the "Symbols of Nations" in Africa, Asia, Europe, and America, applied *his* results to this unfortunate temple; asserting, that the hieroglyphics thereon contain merely a "translation of the 100th Psalm of David, composed to invite the people to enter into the temple of God."

Others have maintained, that the hieroglyphic legends, sculptured and painted on every temple of Egypt, in all the tombs of her people, and on almost every article that now embellishes the museums of Europe, are nothing more or less than *Hebrew*—that the pyramids were built by *Moses* and *Aaron*;* while another scholar, the Abbé Tandeau, in 1762, maintained, that hieroglyphics were mere *arbitrary* signs, only employed to serve as *ornaments* to the edifices on which they are engraved, and that they were never invented to picture *ideas*.

Yet these illusions were not unproductive of some advantages. Some faint glimmers were thrown on certain points of history; and Kircher's voluminous collection of passages regarding Egypt from Greek and Roman authors, with the attention excited, through his researches into the *Coptic* tongue (of which language numbers of manuscripts have since been drawn from obscurity,) has led to most important results. The vast erudition of Jablonsky came in aid of the same object; and his "Pantheon Ægyptiorum" has spared many of his successors a great deal of trouble.

It may, however, be maintained, that the *first* real step made into hieroglyphical arcana, is to be dated from 1797, when the learned Dane, George Zoega, published at Rome his folio, "De Origine et Usu Obeliscorum," explanatory of the Egyptian obelisks. It was the first time, that learning and practical common sense had been united in Egyptian researches; and likewise the first time, that an attempt had been made to give *facsimile* copies of hieroglyphica texts. George Zoega was the first who suggested, that the elliptica ovals (now termed "Cartouches,") containing groups of then-unknown characters, were probably *proper names;* although he was not aware, that (with the exception of a few instances, wherein they contain the names of *Deities*) they exclusively inclose the titles or names of *Pharaohs*. A similar idea was maintained, I believe, by the Abbé Barthelemy; but a quarter of a century elapsed, before this fundamental principle of hieroglyphic writing was determined. To George Zoega also belongs the merit of employing the term *phonetic* (from the Greek *Φονη* meaning "expressive of *sound*;") and the conjecture, that some of the figures of animals, &c., found in the legends of Egypt, must represent *sounds*, and were possibly *letters*.

By such, and similar extremely partial results, so wearied had the learned become with speculations devoid of probability, and theoretical systems unsupported by reason, that Egyptian studies were, by the mass, considered as unsatisfactory as astrology—the hope of ever unravelling the legends of the Nilotic Valley, was looked upon to be as illusory as the expectations of the alchemist.

The real *progress* in Egyptian studies dates from the appearance of the great French work, better known as the "Description de l'Egypte;" compiled at the expense of the French government, after the return to France of Napoleon's expedition, by the enthusiastic and laborious savans who had accompanied it. This truly great work presented, for the first time, faithful *architectural* copies of the monuments of Egypt to the student: and if experience has since shown that the French artists, of that day, were not scrupulously exact in delineating the *hieroglyphical* legends sculptured on the edifices, of which they gave measurements and descriptions in other respects correct, still a mass of facsimiles was thus furnished to the decipherer, and an immense step was effected in general Egyptian knowledge.

The museums of Europe, in the mean time, were continually receiving additions of antiquarian relics from the shores of the Nile. The "Ægyptiaca" of the learned Hamilton threw, with the preceding antiquities, a flood of light upon the "darkness" of Egypt, as known to Europeans in the first years of the 19th century: while the return of the victors at Abookeer and Alexandria, spread throughout Europe, a clearer conception of Egypt, as a country, than had previously been entertained.

Other works, like that of Denon, kept up the revived interest; until Belzoni's discoveries of entrances to divers pyramids at Memphis, and of the tomb celebrated by his name at Thebes (now known as that of "Osirei-Menephtha," B. C. 1580;) and Cailleaud's account of the pyramids, &c. in Ethiopia, joined to the continued transfer to European cabinets of vast collections of Egyptian Antiquities, furnished to scholars the materials whereon to prosecute their investigations. In 1808, the learned work of Quatremère, Recherches, &c., demonstrated, that "the *Coptic* tongue was *identical* with the Egyptian" language, handed down from mouth to mouth, and graphically in Greek characters, with the addition of seven signs taken, as subsequently shown, from the *enchorial* writings. The Coptic, as known to us, came into use with Christianity, and ceased to be orally preserved about a hundred years ago; though, as a dead language, it is still used in the Coptic Christian liturgies in Egypt. The multitude of Greek and Latin inscriptions, existing in edifices along the Nile, with Greek, and a few bilinguar fragments and papyri, collected in various countries, enabled the classical Greek antiquary, Mons. Letronne, to bring before the world his invaluable "Researches to aid the History of Egypt," and thus elucidate many curious points of Roman and Ptolemaic periods; while Champollion's "Egypt under the Pharaohs," in 1814, announced the appearance of another competitor on the stage of Egyptian archæology, whom Providence seems to have created the especial instrument for resuscitating the long lost annals of Egypt. With these laborers may be classed (although their travels took place, and their works appeared some years after) the ingenious Gau, who explored Lower Nubia, and the Baron Minutoli, who visited Egypt, and the templed sanctuary of Jupiter Amon, in the Oasis of Seewah.

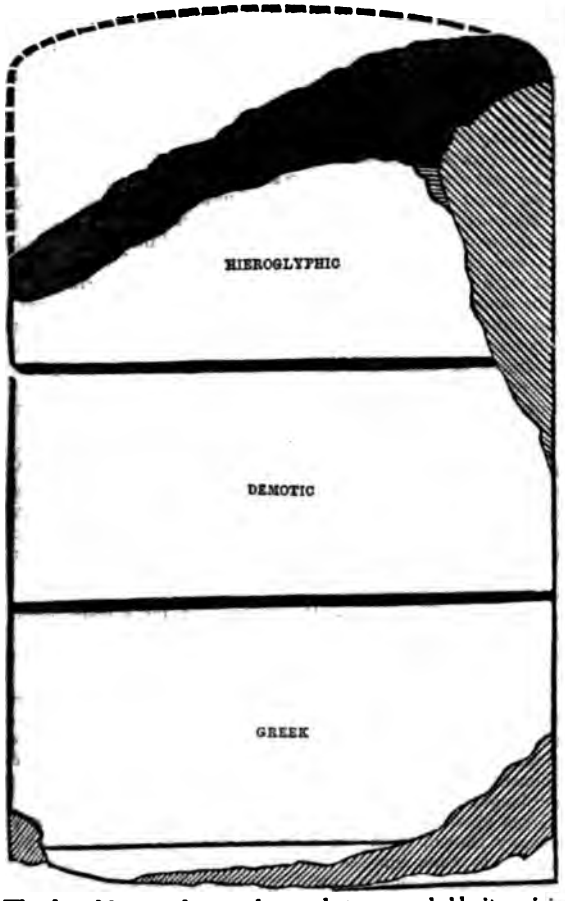
*See Calmet's Dictionary, l. c.

Such was the extent of modern inquiry into early Egyptian history, about the year 1820, as known to the general reader: but fortuitous circumstances, consequent upon the French expedition, had combined to supply not only the KEY to all the hitherto impenetrable mysteries of Egypt, but the mind to comprehend, the soul to master, and the hand to execute more, in ten short years, than all mankind had even dreamed of, much less been able in twenty centuries to achieve. I allude, of course, to CHAMPOLLION LE JEUNE.

By the 16th article of the capitulation of Alexandria, all the objects collected by the French Institute of Egypt, and other members of the expedition, were to be delivered up to the British. After some discussion, Lord Hutchinson gave up all claim to objects of *Natural History*, but insisted on the complete fulfilment of the 16th article, as to all other things. A vast amount of precious sculptures thus became the prize of the conquerors, and was conveyed in due course to the British Museum in London; and among others the celebrated ROSETTA STONE.

I am indebted for the *facsimile copy* of this invaluable monument, in my possession, to the kindness of the HON. JOHN PICKERING, of Boston, whose profound philological researches are justly celebrated, while they have induced him to keep pace with Champollion's discoveries in ancient Egyptian literature. My friend, Dr. T. H. Webb, likewise of Boston, possesses a beautiful plaster cast of the *original stone;* and as I am on this point, I would observe, that the best critical examination of the *hieroglyphic* portion of the Rosetta Stone, published up to 1841, may be seen in Salvolini's "Analysis of various Hieroglyphical Texts," issued at Paris, some six years ago. Professor Rosellini hints that his analysis of this Text will be a consequence of his work.

To give an idea of the Rosetta Stone, I annex the following diagram:



The dotted line at the top shows what was probably its original tabular form, when it was placed in the temple.

This inestimable fragment (the Rosetta Stone) consists in a block of black basalt, which was discovered by a French officer of engineers, Mons. Bouchard, in August 1799, when digging the foundations of Fort St. Julien, erected on the western bank of the Nile, between Rosetta and the sea, not far from the mouth of the river. It was placed by the British commander-in-chief, on board the frigate "Egyptienne," captured in the harbor of Alexandria, and arrived at Portsmouth in February, 1802, whence it was deposited in the British Museum.

In its present state it is much mutilated, chiefly on the top, and at the right side. Its extreme length is about three feet, measured on the flat surface, which contains the writing; its breadth, which in some parts is entire is about two feet five inches. The under part of the stone, which is not sculptured, is left rough. In thickness, it varies from ten to twelve inches. It bears three inscriptions, and is bilinguar—two of them being in the *Egyptian* language, though in separate and distinct characters, the third is in *Ancient Greek*. The first or uppermost inscription is in *hieroglyphics*, and much mutilated—several lines being impaired or wanting—the second is the character, styled in the Greek translation *enchorial*, "writing of the people," or otherwise it is termed *demotic*, to designate its ordinary and popular use—the third is in *Greek*, and purports to be a translation of the hieroglyphic and of the demotic texts.

The English translations of the Rosetta stone, contained in the works enumerated in my first chapter, not being at present accessible to me, I render into English the French of Champollion Figeac. It is curtailed, in some measure, from the original *Greek* inscription; wherein there is a long exordium in honor of Ptolemy Epiphanes, to be seen in "Ameilhon's Eclaircissements," published by the French Institute in 1803. The general reader will find much interesting information on this and other subjects, in "Sharpe's Inscriptions" "British Museum;" as likewise in the varied hierological and classical works of this distinguished gentleman. The event recorded in the Rosetta Stone, the coronation of Epiphanes, took place at Memphis, in the month of March, 196 years B. C., or 2039 years ago.

TRANSLATION.

"The year IX, (of the reign of the "*Son of the Sun, Ptolemy, ever living, beloved of Pthah*") the tenth of the month of MECHIR, the pontiffs and the prophets, those who enter into the sanctuary to clothe the gods, the pterophores, the hierogrammates, and all the other priests, who from all the temples situated in the country, have come to Memphis, near the King, for the solemnity of the taking possession of that crown, which Ptolemy, ever living, the well beloved of Pthah, god Epiphanes most gracious prince, has inherited from his father, being assembled in the temple of Memphis, have pronounced, this same day, the following decree:

"CONSIDERING, that the King Ptolemy, ever living, the well beloved of Pthah, god Epiphanes, most gracious, son of the King Ptolemy, and of the Queen Arsinoe, gods philopatores (father-loving) has done all kinds of good, both to the temples, and to those who therein make their habitation; and, in general, to all those who are under his dominion; that being (himself) a god, born of a god and a goddess, like Horus, the son of Isis and Osiris, the avenger of Osiris his father; and ambitious of signalizing generously his zeal for the things which concern the gods, he has consecrated to the service of the temples, great revenues, as well of money as of wheat, and has been at great expenses to restore tranquillity in Egypt, and to raise temples.

"That he has not neglected any of the means that were within his power, to perform acts of humanity; that in order that in his kingdom the people, and in general all the citizens, should be in prosperity, he has suppressed altogether some of the taxes and imposts established in Egypt, and has diminished the onus of the others; that, moreover, he has remitted all that was due to him on the royal rents, as much by his subjects, inhabitants of Egypt, as by those of his other kingdoms; although these rents were very considerable in their amount; that he has liberated by amnesty, those who were imprisoned, and under sentence from a long time;

"That he has ordained, that the revenues of the temples, and the rents payable to them every year, as much in wheat as in money, as also those perquisitions reserved to the gods on the vineyards, the orchards, and on the other things, to which they were entitled from the time of his father, should continue to be collected in the country.

"That he has dispensed those, who belong to the sacerdotal orders, from making every year a voyage by water to Alexandria.

"That he has ordered, that the citizens who had laid down their rebellious arms, and those whose sentiments had been, in the times of trouble, opposed to the government, and who had returned to their duty, should be maintained in possession of their property.

"That having entered Memphis, as the avenger of his father, and of his own rightful crown, he has punished, as they deserved, the chiefs of those who had revolted against his father, and devastated the country, and despoiled the temples.

"That he has made many gifts to Apis, to Mnevis, and to the other sacred animals of Egypt.

"That he has caused to be made magnificent works to the temple of Apis, and has furnished, for these labors, a large quantity of gold, and silver, and precious stones; that he has raised temples, and chapels, and altars; and that he has made the necessary repairs to those which required them, having the zeal of a beneficent god for all that concerns the divinity; that, having informed himself of the state in which were found the most precious things inclosed in the temples, he has renewed them in his empire, as much as it was necessary—in recompense for which, the gods have given him health, victory, and other goods; . . . . the crown having to remain to him, as well as to his children, down to the most remote posterity.

"It has therefore pleased the priests of all the temples of the land to DECREE, that all the honors belonging to the King Ptolemy, ever living, the well-beloved of Pthah, god Epiphanes, most gracious, as well as those which are due to his father and mother, the gods philopatores; and those which are due to his ancestors, should be considerably augmented; that the statue of King Ptolemy, ever living, be erected in each temple, and placed in the most conspicuous spot, which shall be called the Statue of Ptolemy, avenger of Egypt; near this statue shall be placed the principal god of the temple, who will present him with the arms of victory; and everything shall be disposed in the manner most appropriate. That the priests shall perform, three times a day, religious service to these statues; that they shall adorn them with sacred ornaments; and that they shall have care to render them, in the great solemnities, all the honors which, according to usage, ought to be paid to the other deities; that there be consecrated to King Ptolemy a statue, and a chapel, gilded, in the most holy of the temples; that this chapel be placed in the sanctuary, with all the others; and that, in the great solemnities, wherein it is customary to bring out the chapels from the sanctuaries, there shall be brought out that of the god Epiphanes, most gracious; and that this chapel may be better distinguished from the others, now and in the lapse of time hereafter, there shall be placed above it the ten golden crowns of the king, which shall bear on their anterior part an *asp*, in imitation of these crowns of aspic form, which are in the other chapels; and in the middle of these

crowns, shall be placed the royal ornament termed RHENT, that one which the king wore when he entered the Memphis, in the temple, in order to observe the legal ceremonies prescribed for the coronation; that there be attached to the tetragon (the *cornice?* or perhaps *cover?*) encircling the ten crowns affixed to the chapel above named, phylacteres of gold (similar to the Hebrew "taphilim"—amulets) with this inscription: "This is the chapel of the King; of that king who has rendered illustrious the upper and the lower region;" that there be celebrated a festival; and a great assembly (panegyrie) be held in honor of the ever living, of the well beloved of Pthah, of the King Ptolemy, god Epiphanes most gracious, every year; this festival shall take place in all the provinces, as well in Upper, as in Lower Egypt; and shall last for five days, to commence on the first day of the month of Thoth; during which, those who make the sacrifices, the libations, and all the other customary ceremonies, shall wear crowns; they shall be called the priests of the god *Epiphanes—Eucharistos* (most gracious) and they shall add this name to the others, that they borrow from the deities to the service of whom they are already consecrated.

"And in order that it may be known why, in Egypt, he is glorified and honored, as is just, the god Epiphanes, most gracious sovereign, the *present decree shall be engraved on a stela of hard stone*, in SACRED CHARACTERS, (i. e. in hieroglyphics) in WRITING OF THE COUNTRY (i. e. in enchorial, or demotic) and in GREEK LETTERS: and this stela shall be placed in each of the temples of the first, second, and third class existing in all the kingdom."

NOTE.—The Rosetta stone is the *only* one of these numerous tablets, that has yet been found; but it is by no means impossible, that another copy be discovered among the excavations that will be made in the temples of Egypt.

The importance of this stone and its inscriptions, indicating the probability of its supplying a KEY to the deciphering of the long lost meanings of Egyptian hieroglyphics, was immediately perceived. The French general, Dugua, brought from Egypt to Paris, a cast and two impressions of the stone, made at Cairo; and in 1803, an analysis of the Greek inscription, made by citizen Ameilhon, was published by order of the Institute. Copies of the stone were subsequently given in the "Description de l' Egypte." The Royal Antiquarian Society of London, on receipt of the original, caused copies to be engraved, and disseminated throughout Europe.

The Rosetta Stone excited the liveliest interest in all those who had devoted themselves to Egyptian Archæology; and the attention of the greatest scholars of the age was directed to its critical investigation.

The Greek inscription engaged the scrutiny of Professor Porson, in London; and of Dr. Heyne, in Germany. By their critical labors, and those of the French Institute, the blanks occasioned by fractures in the stone were supplied, and the purport of the whole was completely and satisfactorily ascertained.

With equal zeal, and in the end, with astonishing success, the Continental scholars were examining the meaning of the other two inscriptions. They demonstrated that the Greek was really a translation; and consequently, that the opinion of the ancients, no less than that of the moderns, was erroneous, in supposing that the hieroglyphic and other Egyptian characters had ceased to be employed, and their interpretation lost, since the Persian conquest of that country by Cambyses, in 525 B.C.; while Quatremère, by other processes, had established the present *Coptic* language to be the ancient Egyptian itself. The attention, however, of these learned inquirers, seems to have been mainly directed to the study of the second, or intermedial inscription—ϱοις τε ἱεϱοις, και ἐγχωϱιοις, και ἑλληνικοις γϱαμμασιν—called in the Greek text, "*enchorial*, or, writing of the people;" also, as above stated, termed *demotic;* for the simple reason, that while it was the best preserved, at first sight it appeared to be the *easiest* to decipher. Time, however, has shown it to be the most difficult.

The greatest Orientalist of the day, and most proficient European Arabic scholar, the lamented Silvestre de Sacy, was, in 1802, the first to discover in the *demotic* text, the groups which represent different *proper names;* such as *Ptolemy, Arsinoe, Alexander*, and *Alexandria*—as well as to indicate that the signs in these groups are *letters*.

A Swedish gentleman resident at Rome, Akerblad, extended the researches of De Sacy. He gave a skeleton alphabet of the demotic text; but, inasmuch as he omitted to observe the suppression of the *vowels*, (as customary in Hebrew, Arabic, and other oriental languages,) he failed in applying this alphabet to the greater portion of the demotic inscription. Yet a great progress had been made; and to Akerblad belongs the merit of indicating a passage in the *hieroglyphic* character, which subsequent discoveries have confirmed. The KEY to Egyptian monumental legends seemed, however, to be as fugacious as ever; and years were spent in the discovery of a single additional letter, notwithstanding the intensity of the interest, and the laborious zealousness of the students.

Under the title of "Analysis of the *hieroglyphic* Inscription of the Rosetta Stone;" there appeared at Dresden, in 1804, a pretended translation of the mutilated hieroglyphics, wherein the author, repeating the mystifications of Kircher, recognized in the fourteen lines still existing of the hieroglyphical characters, (being scarcely the half of the primitive inscription, before the stone was broken,) the entire and perfect expression of its purport, contained in the fifty-four lines of the Greek Text! To outherod Herod in presumption, the Dresden author reprinted his work at Florence, *after* Champollion's discoveries, as a sort of formal *protest* against the new direction given to Egyptian studies!

An interval occurred, after Akerblad's discoveries, before any ostensible advancement was made in the deciphering of those inscriptions, when the celebrated Dr. Thomas Young, famed for the universality of his acquirements, published in 1814, in the "Archæologia" an improvement on the alphabet of Akerblad. He added a translation of the demotic inscription, placed by the side of the Greek, but distinguishing the contents of the different lines, with as much precision as he could then acheive. In May, 1814, Dr. Young published in the sixth No. of the "Museum Criticum," the result of his labors on the enchorial text. In 1818, he communicated to the learned of Europe, a Memoir specifying his discoveries in hieroglyphics, republished in the year 1819, in the Encyclopedia Britannica—of which anon. Dr. Young's interesting labors on the demotic text, &c., may be consulted in Dr. H. Tattam's Coptic Grammar.

In 1816, the learned German, Tychsen, of Gottingen, following a different method of reasoning, was enabled to prove that the *hieratic* character (not included in the Rosetta Stone) was but a simple *tachygraphy*, or abridged mode of writing, a short-hand in fact, of the hieroglyphical inscriptions. An opinion entertained likewise by Dr. Young. It would appear that, in 1812, Champollion held the same belief; although, at that time, he drew from the fact conclusions diametrically at variance with those sustained in his Memoir, read, in 1821, to the Royal Academy of Belles Lettres at Paris.

Amid all the above interesting researches, the *secret* of the interpretation of hieroglyphics, though nearly reached, or vaguely guessed at, from the times of Warburton, Zoega, and Prof. Vater, seemed to elude the grasp of the most comprehensive minds, and the pursuit of the most untiring examiners. Many had stated their conviction, that hieroglyphics constituted *a real written language*, applicable to all the pursuits of *common*, as well as of public and scientific life; susceptible of translation, and capable of being analyzed into an alphabet, consisting of little more than 30 *letters*. The number of signs used by the Copts in expressing their language, consists of the Greek alphabet of 24 signs, with the addition of 7 characters taken from the demotic Egyptian alphabet, to express articulations, or sounds, for which the Greek alphabet is insufficient. But, of the many inquirers, none had at this time successfully demonstrated the fact.

While these labors were prosecuted in Europe, there were two English gentlemen *in Egypt*, whose studies of the monuments themselves had led them to the threshold of truth; and it is due to Messrs. J. W. Bankes and Consul-general Salt to record, that, in 1818, they had identified the name of "*Cleopatra*" in a hieroglyphical oval on the obelisk of Philæ (subsequently removed to England for Mr. Bankes, by Belzoni,) to which conclusion they were led by a *Greek* inscription, on the same obelisk, confirmed by a variety of curious coincidences. About the same time, 1820, some very extraordinary comparisons were afforded, by the discovery of some Greek papyri—one of which is justly renowned as the property of George F. Grey, Esq.; another, containing the "*Sixth Book* of Homer," was found in Nubia by that most enterprising of Egyptian travellers, Monsieur A. Linant, now chief civil engineer in the service of Mohammed Ali. It is to be regretted, that the lamented Henry Salt should have delayed announcing to the world his own further discoveries *in time;* because, while there seems every likelihood that he had identified the names of various other kings on the monuments of Egypt, *before* he was aware of Champollion's discoveries; yet, it must be allowed, that priority of publication is, by two or three years, in favor of the latter; no less than that, to the latter exclusively belongs the merit of putting forth his system at once, and complete beyond all previous anticipation, applicable to every epoch, and to every legend in Egyptian history.

The supplement to the 4th and 5th editions of the Encyclopedia Britannica—Edinburgh, 1819—under the article "Egypt," cast the *first beam of true light* on the method adopted by the Egyptians, in their peculiar art of writing; and the renown of Dr. YOUNG spread far and wide as the ingenious author of this interesting essay. To him belongs the merit of positively indicating in the hieroglyphical groups on the Rosetta Stone, the names of "*Ptolemy*" and "*Berenice;*" and the probable values of each of the *letters*, contained in these two royal ovals; although subsequent investigations reduced the number of Dr. Young's positive demonstrations, to the *phonetic* value of *five* distinct characters, corresponding to our I, N, P, T, and F. Dr. Young's elaborate article explained the ingenious and curious mechanical process, by which he had arrived at his conclusions. He likewise pointed out the probable meaning of some *two hundred groups* of hieroglyphic characters; many of which interpretations have been confirmed by later experience. He demonstrated, that the two unknown inscriptions on the Rosetta Stone (the hieroglyphic and demotic) were, as to the mode of expressing ideas, identical; the one being, in good measure, a corruption, abridgment, or running form of the other. He moreover ascertained the mode of numeration, used by the Egyptians in hieroglyphic writings.

He was led, however, into many errors, by his supposition of the existence of a *syllabic* and a *dissyllabic* principle in the composition of *phonetic* hieroglyphics; whereas Champollion demonstrated, that each phonetic hieroglyphic was a simple *consonant*, a *vowel*, or a *diphthong*.

Dr. Young, however, was unable to carry the application of his principles of interpretation much beyond the names of a "*Ptolemy*,"

a "*Berenice*," and a "*Cleopatra*." He had found the KEY, but in his hands, it failed *to open the door;* and after allowing some three years to elapse, he deliberately stated his conviction (in his "Account of some recent discoveries in hieroglyphic literature and Egyptian antiquities," London, 1823;) "that the ancient Egyptians did *not* make use of an *alphabet* to represent the sounds and articulations of certain words, before the domination of the Greeks and the Romans." In short, it must in fairness be allowed, that between Champollion and Dr. Young there is little parity in achievements; as the system of the latter could, beyond its first origin, apply itself to *nothing;* while the system of the former applies itself to EVERYTHING Egyptian. Sir Wm. Gell and Mr. Wilkinson, in 1821, had already turned their attention to these subjects.

I am aware of the extreme jealousy with which the claim of *priority* in hieroglyphical interpretation, between Dr. Young and Champollion le Jeune has been debated; and that a national rivalry has been excited, between England and France on this subject, which, if in many of its incidents is by the impartial to be deplored, yet has led to an emulation, that has wonderfully promoted the advancement of science. I confess, that my own tendencies are in favor of the Continental side of the question, and that I recognize in Champollion the *master* spirit. Without wishing to detract an iota from Dr. Young's right to the honor of discovering the *Key*, I believe, that without a Champollion, but little progress would at this day have been made in Egyptian archæology. My readers would probably not be interested in the details of the controversy, and those who feel curious on the question, may readily verify the view I take by consulting the authors themselves. It is for the same reason, and the fear of being tedious, that I purposely abstain from giving illustrations on the *hieroglyphical* points in dispute; because my object is to give the *results* of these discoveries, as achieved in 1842, rather than the doubts and errors of 1820. It will be seen, in the course of the present essays (and future lectures) that I omit nothing, that to the general reader can elucidate the theme. My part, as an annalist, is simply to give this succinct sketch, in chronological order, by way of preface to the developments at the present hour absolutely accomplished, and incontrovertibly established.

It appears probable that, in 1812, and perhaps for 8 years after, Champollion le Jeune did not believe, that the *hieratic* writing of the ancient Egyptians was *alphabetic*—that he considered the *hieratic* of the Greek authors to be a "hieroglyphic tachygraphy," and consequently to be in construction identical with the hieroglyphic; and as he deemed the *hieratic* to be signs of *things*, and not of *sounds*, it follows, that he did not recognize, in 1812, that alphabetic principle in the *hieroglyphic* legends, the existence of which, in 1822, he thoroughly demonstrated.

The 27th Sept., 1822, was a memorable day to antiquarian laborers, and inquirers into the primeval history of man; while, to the Egyptian student, it is an era equal to any in history. On that day, the illustrious Champollion le Jeune read to the Royal Academy of Belles Lettres at Paris, his "Memoir on phonetic hieroglyphics"—which, in October, was published under the title of "Letters to Monsieur Dacier, perpetual Secretary of the Academy"—wherein, for the first time since the cessation of hieroglyphic writing (about the 3rd century after Christ) it was demonstrated, that "the ancient Egyptians had made use of *pure hieroglyphical* signs, that is to say, of characters representing the image of *material* objects, to represent simply the *sounds* of the *names* of Greek and Roman sovereigns, inscribed on the monuments of Dendera, Thebes, Esne, Edfoo, Ombos, and Philæ." The great paleographer thoroughly established his proposition, in the application of his phonetic system and alphabetical hieroglyphics to the epochs of the Romans and the Ptolemies. He refrained from expressing, at the time, what must naturally have been his *own* hope, if not conviction, that the same application would be found consistent with and analogous to hieroglyphic inscriptions of an earlier period: but time was required for the collection of further materials, before openly hazarding an opinion, in support of which it was, at that moment, out of his power to adduce sufficient evidence.

The Savans of Europe were astounded at the success and method of Champollion. Every one was struck with its *truth:* but envy was more prominent in the mass, than a desire to cöoperate with the illustrious Frenchman. There were many learned minds, feeling the force of the discovery, who exclaimed, as when Columbus made the egg stand on its end, that, "nothing was easier," although they had none of them discovered it before; and time has shown, that the *extreme facility* with which hieroglyphics were now to be deciphered, was, for some years, limited to the presiding genius—to Champollion himself. Detraction was the weapon wielded with most facility by the critic; and, from 1822 to the present hour, it is infinitely more facile to declare that, "hieroglyphical interpretation is all nonsense," than to acquire, by study and patient research, a *knowledge* of the subject, upon which it has been so fashionable to sneer and to cavil.

In his "Egypt under the Pharaohs," Champollion, in 1814, had recorded his hope, "that there would be at last rediscovered, upon those tablets, whereon Egypt had painted but *material* objects, the *sounds* of language, and the expressions of thought." In 1822, he fully realized that hope: and if it may be maintained, that the first rays of true light burst on him *after* Dr. Young's discoveries, it must, on the other hand, be allowed, that the use he made of its then partial flickering has immortalized his glorious labors, infinitely beyond those, not only of his contemporaries, but of *all* his predecessors. Like Archimedes, Galileo, Franklin, Sir Isaac Newton, Watt, Harvey, Fulton, and other meteors in the paths of science, he marked *his* era to the honor of himself, to the glory of his country, and to the general benefit of mankind. As he himself declares, "my hieroglyphical alphabet was in truth grounded upon so many facts, and positive applications, that I had to fear, less the controvertors, than pretenders to a participation in my discovery."

In February, 1823, there appeared in the London Quarterly Review, a journal aptly designated by Champollion as "eminently *English*," an article, wherein, although the truths of the results published by Champollion in his "Letters to Monsieur Dacier," are acknowledged, the writer claimed for Dr. Young the *priority* of the discovery. This was followed by a small volume from the pen of Dr. Young himself; entitled "An Account of some Recent Discoveries in Hieroglyphical Literature, and Egyptian Antiquities, including the Author's original Alphabet, as *extended* by Monsieur Champollion. London, 1823."

Impartiality cannot close its eyes to the evident tendency of the article in the London Quarterly, written in a spirit calculated to arouse the national jealousy of French scientific men, and still more the easily excitable anger of Champollion, one of the most jealous savans in the world. Dr. Young's book was an ill-advised and feeble production; and instead of raising its author above the elevated position his article in the Encyclopedia Britanica had secured for him in 1819, its effect was injurious to his just claims of priority, as well as suicidal to his less deserved hieroglyphical pretensions. The whole affair was unfortunate, as it *proved*, that although Dr. Young had found the KEY he could not make use of it; and the tone of captiousness it exhibits was extremely prejudicial to his literary fame, long established on the secure basis of his vast erudition and universality of genius.

The ire of Champollion was fully aroused. He bent his mighty energies to the task; and in the autumn and winter of 1823 he composed, and in 1824 he put forth his "Precis du systeme hieroglyphique des Anciens Egyptiens:" wherein, with the hands of a giant, he stripped Dr. Young even of the measure of merit he would have enjoyed unmolested, but for the Quarterly Review and his own "Account" above mentioned; and at the same time, with singular felicity of analysis, reduced Dr. Young's claim of *priority* to indicating the *phonetic* value of 5 *letters*, instead of *nine*, which Dr. Young had appropriated to himself exclusively.

With the force of an earthquake the illustrious Frenchman overthrew the puny edifices of his predecessors; and, from that hour, the Annals of Egypt, her time-honored chronicles, her papyri crumbling in the dust of ages, ceased to be mysteries! The "Veil of Isis"—"the curtain that no mortal hand could raise"—which, for 2000 years, had baffled the attempts of Greeks and Romans, with the still more vigorous efforts of modern Egyptologists—was lifted by CHAMPOLLION LE JEUNE: and the glories of Pharaonic epochs—the deeds of the noblest, the most learned, pious, warlike, and civilized race of ancient days—whose monarchy has exceeded by 1000 years the duration of any of our modern nations—whose works surpass in magnitude, in boldness of conception, accuracy of execution, and splendor of achievement the mightiest labors of any other people—and whose lordly dominion over the nations of the earth at one period perhaps equalled the territorial extent of Muscovy, at the present day; have, through Champollion's labors, and through those of his colleagues and disciples, become familiar to all whose inclination has prompted them to *read* the works which, since 1824, have issued from the press of Europe.

The immediate results of Champollion's labors in 1824, served to establish the fact, that the greater portion of those signs or representations of *material* objects, sculptured, painted, or delineated in all hieroglyphical texts and legends, were *phonetic*; and thoroughly reducible, as in due time by him effected, into an alphabet composed of 16 distinct articulations, for each of which there was a number more or less great of homophones—i. e symbols, differing in figure, though identical in *sound*—applicable according to a well-defined system, and never solely by graphical caprice. He proved, that the hieroglyphic mode of writing is a complex system—a system *figurative, symbolical*, and *phonetic* (I will explain these terms in due course,) always in the same text, sometimes in the same phrase, and often in the same word. He proved the idea to be illusory, (although so frequently put forth by his predecessors, and reiterated by some of his contemporaries,) that no *alphabet* was in use in Egypt; or that hieroglyphical phonetic writing had been introduced into that country after the Persian invasion in B. C. 525. He overthrew the doctrine, that *phonetic* signs were first employed in Egypt, after Psammetichus, B. C. 650, who first allowed the "Impure Foreigners," the Greeks and others (to Egyptians, Gentile and barbarian nations) to sojourn in and to become citizens of Egypt; for, in his "Precis" he demonstrated, that it was in unquestionable, constant, general, and popular use at the period of the 18th Diospolitan dynasty, or back to the 19th century B. C. His subsequent researches, and the labors of his disciples, have established, that it was equally so 2300 years B. C.—that ages prior to this last epoch, at the time of the erection of the Pyramids, this mode of writing was *just as perfect* as at any period after; while the commencement of the art, or even the

incipient development of hieroglyphic writing, including the employment of the phonetic system, lies buried in those countless days *before* the Pyramids, enveloped in utter obscurity, amid the primeval origin of nations, and infinitely beyond our present attainment, if not our comprehension.

A pause followed Champollion's Precis. The force of his conclusions laid bare consequences too astounding to be thoroughly estimated, even by the most learned and the most enthusiastic Egyptian students. Like the atmospheric stillness that follows the thunder-clap, genius seemed paralyzed by the portentous aspect of the truth. On the one hand, the classical scholars, adhering rigidly to the Hebrew, Greek, and Latin authorities, were not willing to cast aside the errors of their masters; and those, whose schools had nailed their colors to the mast, were not prepared to see Manetho exalted above Herodotus and Diodorus; to find Hermapion confirmed, while Pliny was rejected; to behold in Plato but the translator, or in Pythagoras but the adopter, of Egyptian mythological doctrines; still less to consider what amount of instruction accrued to the Hebrew Lawgiver from his education in Heliopolitan colleges; for "Moses was learned in *all* the wisdom of the Egyptians."—Acts vii. 22.

On the other hand, the astronomers and mathematicians, the Dupuis, the Bodes and Rhodes, the Goerres and Creuzers, the Fourriers and Biots, who had claimed for the zodiacal planispheres of Dendera and Esnè, an antiquity varying from 700 to 17,000 years B. C., were not particularly charmed with a science which demonstrated, by hieroglyphical interpretation, what the learned Visconti had sustained 20 years before, amid the sneers of his cotemporaries, that these astrological subjects were the *most modern* productions of Egypto-Roman art, and Egypto-Hellenic science, of the age of Tiberius, Nero, Claudius, Hadrian, or Antoninus.

Christian divines, apprehending the progress of infidelity, if no records of the Hebrews were to be found in Egypt, no memento of the Patriarchs, or of the Exodus, in hieroglyphical legends, looked with discountenance on the new science, and clung to the good old unintelligibilities of profane writers; while other well-meaning persons snatched with avidity at suppositious confirmations, in points wherein there is no confirmation to be found. It was extremely provoking to some finished Hebrew, Greek, or Latin classic to find, that these perverse old Egyptians, besides resorting to such "a *queer* mode of writing," should have actually used *Coptic* for their language, whereby a hieroglyphic text required a double study, before it could be rendered into any of our modern tongues. How much more convenient would it not have been, if the living antecedent of the mummy had talked in Latin, or in Greek, or at least in Hebrew; and if this self-willed individual *would* use Coptic for his ordinary language, why were not the dialects spoken at the rise of the 16th Theban dynasty, about 22 centuries B. C., the same as were spoken in Egypt about 500 years after our Saviour, when the liturgies which we now possess in the Coptic tongue began to be composed? In short, it must be acknowledged, Champollion's discoveries were to the mass of the learned, in all countries, unpopular and unpleasing; and a cold and suspicious reception was the first welcome with which the "Precis" was received by the many, although the work met with applause, and the author found instant solace in the admiration of the few.

After the pause, came in natural process a reaction. On every side, doubts, difficulties, dilemmas, and obstacles were, with wonderful ingenuity, and not a little malignity, suggested. Efforts of all kinds were made to stem the torrent of conviction, or to direct it into an unpropitious channel. It may be remarked, that none were slower in admitting the value of Champollion's discoveries, than some of the then surviving members of the French "Institute of Egypt," whose profound erudition is displayed in the great French work: and to this day, there is a set of really great men in Europe, who continue to write largely on ancient Egypt, without alluding at all to what the old Egyptians record of *their own* history, and as if a single hieroglyphic had not been deciphered! Some, with the ostrich, bury their heads in the sand, and with a curious self-complacency fancy all mankind as blind as themselves. Others, reposing on the well-earned laurels of former deeds, or on the sanction of eminent names, are happy in knowing that *they*, at least, had no hand in advancing the new discoveries; while, by the disciples of Champollion, the works of these gentlemen, as they issue from the press, are laid on the shelf, as "emanations from a superannuated school of feminine senility." But, of course, the severest shafts were those of facetiousness and satire—ridicule being the deadliest of weapons—the most difficult to parry—the most agreeable to the public. However, Champollion, and the fellow-laborers whom his discoveries soon rallied around his hieroglyphic standard, kept steadily at work.

Sowarroff, when the siege of Ismail had baffled Russia's ablest generals, used, in his shirt, to head the awkward squads of his troops, in a bayonet-charge against sticks, picketted in the earth and surmounted with rag-turbans, to accustom his raw recruits to face the "turbanned Turk," greatly to the amusement and derision of his staff. Like Sowarroff in his military exercises, so Champollion in his hieroglyphical researches, pursued a system

> "At which they seemed in phrases wondrous witty.
> He made no answer; but, he *took the city*."

The succeeding three years were, by Champollion, employed in studying and deciphering all those monuments and Egyptian relics, contained in Continental museums, of which he could consult the originals, or obtain facsimile copies. In two invaluable "Letters," addressed to the Duke of Blacas (Duc de Blacas,) he published a multitude of curious facts and discoveries, gleaned chiefly from the study of the antiquities preserved in the royal collections at Turin. To these letters, his learned brother, Champollion Figeac, added, by way of appendix, a chronological dissertation, having for its main object to reconcile Manetho with the discrepancies of other authors. A second and improved edition of the "Precis" was issued by Champollion, on his return to France from Turin, wherein he corrected many of his former hasty conclusions, and modified some of his prior opinions. He likewise put forth, in this interval, an "Egyptian Pantheon," by which much light was thrown on the mythology, philosophy, and religious doctrines and rites of this ancient people. He corresponded on these subjects with some of the most eminent archæologists of the age, and paved the way for the realization of his dearest wish, a visit to Egypt, and the personal study of all the monuments existing in the Nilotic Valley.

In 1825, Charles Coquerel, a Protestant clergyman at Amsterdam, compared the chronologies of Scripture with the new discoveries, and pointed out the advantages which the one derived from the other. The erudite and liberal Dr. Wiseman of Rome, in his "Horæ Syriacæ," 1828, followed in the same field; adding a curious Syriac fragment, found in the Vatican, confirmatory of the views of Champollion Figeac. The Marquis Spineto, in 1829, in a course of lectures, published after their delivery at Cambridge, in a very able manner unfolded the "elements of hieroglyphics." The Abbé Greppo and the Rev. M. Bovet, in the same year, lent their aid in establishing scriptural and monumental comparisons. On the opposite side, Abbé Count Robiano instituted an ingenious analysis of hieroglyphic and demotic texts. He endeavored to establish forced Hebrew affinities; but his work is valuable, as it goes to show the *Semitic* origin of *Coptic*, and thence we may infer the *Asiatic* origin of that language, which we shall find singularly confirmed by the paleographic researches of another hierological master, Dr. Leipsius of Berlin, in his correspondence with Chevalier Baron Bunsen, as in his numerous later works. From this date, the increase of works all over Europe has been so rapid, on various branches of Egyptian science, that it would be tedious to give merely a dry catalogue; nor do I pretend to have had an opportunity of consulting them all.

While we have endeavored to keep pace with the progress of the master up to the year 1827, it is peculiarly gratifying to revert to the labors prosecuted in Egypt by some of his disciples. It is always pleasing to render justice to the operations of men of science and learning; and the names of Burton, Wilkinson, Felix, Prudhoe, and Hay, are too honorably associated with early Egyptian studies, in *phonetic* hieroglyphics, not to demand in this place especial mention.

With Dr. Young's key, and Champollion's alphabet contained in his letter to M. Dacier, a group of scientific Englishmen commenced in Egypt itself, about 1822, the scrutiny and examination of all the Monuments of antiquity existing, from the Sea-beach to Upper Nubia, from the Oases to the peninsula of Mount Sinai, and in every direction in the Eastern and Western Deserts. These gentlemen, named above, mutually aiding and coöperating with each other, were enabled to take instant advantage of the true method of interpretation. Egypt was then all virgin ground. Every temple, every tomb, contained something unknown before; and which these gentlemen were the *first* to date, and to describe with accurate details. A more intensely interesting field never opened to the explorer—every step being a discovery. Nobly did these learned and indefatigable travellers pioneer the way, and mighty have been the results of their arduous labors. They procured lithographic presses from England; and, at their individual expense, for private circulation, Messrs. Felix, Burton, and Wilkinson printed (at Cairo—1826 to 1829) and circulated a mass of hieroglyphical tablets, legends, genealogical tables, texts, mythological, historical, and other subjects, which, under the modest titles of "Notes,"* "Excerpta,"† and "Materia Hieroglyphica,"‡ were disseminated to learned societies in Europe. Lord Prudhoe's distant excursions and correct memoranda rendered the collections of antiquities, with which he enriched England, extremely valuable; and his labors were the more appreciated, as his lordship's liberal mind and generous patronage of science were above any sordid motives of acquisitiveness. Mr. Hay's own accurate pencil, aided by various talented artists whom his princely fortune enabled him to employ, amassed an amount of drawings, that render his portfolios the largest in the world. The researches of all these gentlemen have been of incalculable value to the cause. They have preserved accurate data on subjects,§ that the destroying hand of Mohammed Ali has since irrevocably obliterated; and as they all pursued science for itself, they deserve and enjoy a full measure of respect. The rumor of their successes reached Europe; and Champollion, with reason, apprehended, that if he delayed his visit to Egypt any longer, the individual labors of English travellers would render that visit as unprofitable

* By Major Felix: republished, in Italian, at Pisa.
† By James Halliburton, Esq.; out of print.
‡ By Sir J. G. Wilkinson; do.
§ See my "Appeal to the Antiquaries of Europe, on the Destruction of the Monuments of Egypt." 1841. London, Madden & Co. New York, Bartlett & Welford.

as unnecessary. National jealousy was excited; and, to preserve her position as the patroness of Egyptian literature, France determined not to be anticipated.

In 1828, the French government sent a commission, consisting of Champollion le Jeune, and four French artists, well supplied with every necessary outfit, to Egypt, in order that the master might, for his own and his country's honor, and at her expense, reap the harvest for which his hand had sown the seed. A similar design having suggested itself to another patron of arts and sciences, the Grand Duke of Tuscany, the celebrated archæologist and oriental scholar, Professor Ippolito Rosellini, of the University of Pisa, and four Italian artists under his direction, were appointed a commission to proceed to Egypt, with the same intent as the French mission. It was amicably arranged by the respective governments, and between the chiefs of each expedition, that their labors should be united; and, in consequence, the French and Tuscan missions were blended into one, and both reached Alexandria in the same vessel, and prosecuted their labors hand in hand from Memphis to the second Cataract. They returned in 1829.

We are now approaching a period, when, for all local Egyptian annals, my own personal recollection will supply the place of books; and I am able to speak as a spectator, and a little later as a very humble actor, in some of the scenes, of which I shall incidentally give sketches. These may be thought curious by my readers, and I can assure them, that they are known to very few, and have never been published. I have said, that from 1829 my local recollection serves; but, to avoid misapprehension, I will mention, that my sojourn in Egypt dates from 1818, and with intervals of absence has been prolonged during 23 years, to 1841; and consequently, I presume to entertain opinions of my own, on any affairs to which I am a party. I mention these circumstances, with an apology for alluding to myself, only to satisfy my readers, that I am not a *stranger* in the land of Egypt, and may be allowed to speak from personal knowledge and long experience, without reference to the works or opinions of gentlemen, who, however greatly they surpass me in acquirements and talents, remained but a few weeks, months, or years, in the valley of the Nile; and whose Egyptian sojournings, in point of duration, can rarely be spoken of in the same breath with my own. In fact, I feel myself to be a *foreigner* in every other country; and if, on *ancient* Egyptian matters, I am proud to consider myself the humblest follower in the footsteps of the hieroglyphical masters, or if, on *scientific* subjects, I make no claim to anything beyond the merest superficial acquaintance, it is not presumption in me to declare, that, on modern and on local Egyptian topics, I need acknowledge few superiors in or out of that country. Those who have been at Cairo, in my time, among whom I have much pleasure in enumerating a host of American travellers, will allow, that in this personal digression, I do not arrogate to myself more than their own experience will in fairness concede to me.

The arrival in Egypt of the French and Tuscan expeditions, added new fuel to the flame of antiquarian jealousy, which, for thirty years, had characterized the archæological devotees of England and France in that country: but, in this later strife, the actors, by their pure love of science and national spirit of emulation, were divested of those sordid motives which disgraced their predecessors, and perhaps some of their successors. Up to 1825, the competition between the representatives of Britain and France, Mr. Consul General Salt, and Monsieur le Consul General Drovetti, had not been, as to which of them should immortalize his labors by the most useful examinations in ancient Egyptian lore; but, in the immense works and excavations each of these gentlemen undertook, sordid acquisitiveness was the moving principle. They did not squabble with each other, lest the one should verify before his antagonist, on a mouldering temple, some interesting point of history. One did not strive to surpass the other in expounding the mysterious hieroglyphical legends. They quarrelled over a granite Sphinx, not as to which Pharaoh it had belonged, but as to *what price* its sale would bring in Europe. Antiquities were valuable in their eyes, simply according to their estimate of what they would *sell for*, when transferred from the ruins to the competition of European virtuosi.*

The enthusiastic English travellers, above referred to, having labored with great success on the virgin soil of local studies in hieroglyphics, felt persuaded, as they had not at that period published the entire results of their researches, that if they came into personal contact with the arch-Egyptologist himself, amid the ruins along the Nile, it would be said, on their return to Europe, and on the publication of *their own* discoveries, that they had derived *all* their information from Champollion. They consequently took such steps, as precluded the possibility of a rencontre in Egypt. On the other side, Champollion looked upon them as interlopers and trespassers on that field, which, with more vehemence than propriety, he considered his own exclusive prerogative—the expounding of hieroglyphics on the ruins of Egypt. Many laughable incidents were the consequences of this mutual diffidence, and the following anecdote will give an idea of the whole.

The works of Arabian authors, Abd-el-Lateef, Makrisi, Murtady, Jellal-ed-deen-El-Assyoôtee, and others, contain, among many remarkable passages, some details on the spoliations of Memphis and Heliopolis, effected by the Saracenic Caliphate, since the conquest of Egypt by Aâmer-ebn-el-As (in Anno Domini, 638, Hejira, 16;) for the construction of the various edifices of Saracenic magnificence at Cairo. A vast number of curious relics, and fragments of Pharaonic periods have been discovered, and many more lie embedded in the buildings of this Mahommedan city, which time will bring to light. One of these English explorers especially devoted himself, for a long period, to the examination of all such places as he thought might contain ruins of earlier epochs; and he discovered a slab of basalt, forming the lintel of a doorway, in an unfrequented and dilapidated mosque, whereon was engraved a trilinguar, or rather a *trigrammatic* inscription.

Having consulted with his fellow travellers, application was made, through the British consul general, to Mohammed Ali at Alexandria, for permission to remove this block, with an offer to repair the mosque, as a compensation for the favor. In Egypt, whatever may be the case elsewhere, it is impossible to keep a secret from the ferret-like propensities of courtiers; and whether instigated by Drovetti or not, the Pasha *refused*, on the ground of sacrilege, desecration, and other canting phrases: the Viceroy, (who has destroyed more ancient remains than any individual in the world, and whose sacrilegious hand spared not the edifices of Islâm itself) being wonderfully happy in this, as in all other cases, in seizing on dexterous excuses and shuffling expedients. Mohammed Ali declined, however, giving it to the French mission, lest he should offend the English after their prior application.

Champollion, on the good faith of a friend, was, in an evil hour, taken by an English traveller to see the block, as it stood in the mosque at Cairo. He instantly perceived its possible value. Drovetti was sent for from Alexandria; and a plot was laid by him with the skill of one of the most finished conspirators of modern times. In Egypt, Ibrahim Pasha, the son of Mohammed Ali, can do whatever he pleases; and as he was quite unaware of his father's refusal, Drovetti applied to *him*, for permission to take the stone, which he granted; but, to avoid giving offence to the natives, which might have been the case if *Europeans* had done the work, he said he would cause it to be executed for himself, and gave orders for its removal the next day. Timely information reached the English travellers; who, provoked beyond measure at the duplicity of the opposite parties, went in the night, removed the block, and carried it to the English consulate, where it was carefully deposited. The indignation of the French party, when it was known that the stone had been abstracted, may be conceived; Ibrahim Pasha himself was not a little annoyed. A tremendous row ensued. Mohammed Ali went off to Cairo, followed by the British consul general. Ibrahim's influence was all-powerful; and knowing that "his beard had been laughed at," he persuaded his father to insist on the restitution of the stone to the Egyptian government.

In the mean time, the Englishmen having had abundance of leisure to take facsimile copies, impressions, and plaster-casts, of the stone; and having thereby ascertained that, from its very mutilated condition, the inscriptions were of trivial value, sent the block to the palace, with an intimation that it was not worth keeping, and forwarded their copies instantly to Europe. The stone was transferred to the Frenchmen by the gift of the Pasha; and is now in the museum at Paris. I was an amused eye-witness of the rabid indignation of Drovetti, when the stone first arrived at the French consulate in Alexandria. There are some biting sentences in the last "Letters"

* Mohammed Ali, and his astute minister Boghos, fanned these jealousies, which were so many pledges, that Salt and Drovetti, while absorbed in intrigues, schemes and manœuvres to circumvent each other in the abstraction of a *saleable* relic, would, in common with their subordinate officers, (who at the same time were fattening on cotton, beans, &c.,) naturally close their eyes to barefaced infractions of every commercial treaty between Europe and the Sublime Porte, of every law of the Ottoman Empire, and of the *free-trade* principles of the Koran itself. The Pasha promoted this rivalry, by giving extra facilities to each, thereby rendering the *trade* in antiquities a consular *monopoly* of France, Great Britain, and Sweden; well knowing, that by filling the pockets of the representatives of the first two, and using the other, Signor D'Anastasy, as a sort of cloak to their proceedings, he should place them under such lasting obligations to himself, that they would follow the wheels of his chariot, without daring to remonstrate against his ruinous commercial system.

It was not until 1840, that the British government believed the often disregarded complaints of her merchants, saw through the mystifications of the Pasha, and peremptorily stopped the proceedings of H. M. consuls-general, by a radical change of the "personnel." Feeling that I have had a hand in some of these changes, it is to me a legitimate cause of triumph; and when I look back at the difficulties overcome, I indulge in pleasing anticipations of the future.

Salt however, it must in justice be added, was a gentleman and a scholar, possessed of many estimable qualities; and, if he *sold* the tablet that he had succeeded in withholding from the corsair-clutches of Drovetti, he certainly did his best to embellish his travelers with antiquarian annotations. He died in 1827, leaving a large fortune, made by collections of antiquities; lamented as an amiable kind-hearted man, even by those who had suffered most from his indifference to commercial interests. After his demise, Æsop's fable of the frogs, who once petitioned Jove for a king, was realized by the mercantile community in Egypt. King Log, Mr. ******, not pleasing the marshy tribe was succeeded by king Crane, Col. ********, who continued extremely friendly to Mohammed Ali, although his speculations in antiquities were not remarkably profitable in results, or splendid in conception. The farce continued, however, till 1840; when, by the expenditure of treasure and torrents of human blood, the spell was broken; and twenty years of mystification about Mohammed Ali's philanthropic utilities, and civilizing tendencies, began to be *doubted* in Europe. Gradually the Pasha's system of monopoly is falling before the remonstrances of British official characters; who are neither to be frightened by Boghos, or fascinated by Mohammed Ali: neither to be turned aside by antiquities, or to be crammed with lands, cotton, beans, and other tokens of his highness's partiality

of Champollion from Egypt, to which this anecdote may serve as a running commentary.

This fact, with others of similar nature, will serve to explain the mode in which "affairs are managed" at the Pasha's court; and also the early jealousies and bickerings among hieroglyphical savans. To those who may have read the works that during the last twelve years have issued from the European press in the new school of archæology, this explanation will be found useful; serving them as a clue, whereby to comprehend incongruities that must frequently strike the impartial reader, by indicating the relative positions of some of the authors in Egypt, no less than the causes, why one makes sometimes so little allusion to the labors of another, who is studying the same subjects, treating on the same topics, and often arriving, independently more or less of any other, at the same results. The truth is, the pursuit is so intensely interesting, the merit of a discovery so honorable to each pioneer in hieroglyphical literature, that we cannot be altogether surprised at, though we may deplore, the sometimes puerile exclusiveness of the writer. A better feeling is now becoming universal and it would be easy to point out instances of honorable amendment.

After this digression, let us return to the chronological narrative.

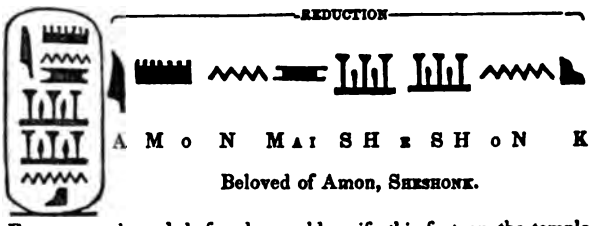
During the residence of the French and Tuscan expeditions in Egypt, Champollion transmitted occasional letters to Paris, to keep alive the interest with which his movements were watched. These letters were afterwards collected into a volume, and published under the title of "Letters written from Egypt and Nubia, in 1828–29." They are productions worthy of so great a man, possessing intrinsic merit and utility; but, as Champollion wrote them in haste, before a thorough examination had enabled him to form positive conclusions, there are frequent errors in the views he entertained at that time, which he himself, and others have since corrected.

One of the most extraordinary faculties possessed by Champollion was a power of comprehending, at a glance, that which others could only arrive at, if at all, by long and arduous study. With a felicitous intuitiveness of conception *he* could define the meaning of an obscure legend, or irreconcileable tradition, which it took him months to explain in writing, to the comprehension of others less gifted than himself. It was in consequence of this singular ability, that he often hazarded an opinion, which was either rejected by the learned, or considered problematical, until time enabled him to demonstrate its accuracy, and it became almost an axiom. In fact, this gifted Frenchman lived so much in advance of his age with regard to Egyptian subjects, that many startling propositions, put forth by him, and which death prevented his substantiating, although looked upon at first as chimerical, have been confirmed by the subsequent researches of his disciples; and, even now, there are some points unexplained, that Champollion sustained fifteen years ago, which those who can judge believe will hereafter be amply confirmed. Like other men, he was not infallible, though considering the abstruse nature of his studies, he was less liable to err than his fellows: for example:

On leaving France, in 1828, he saw, at Aix, a hieratic scroll, celebrated as the Sallier papyrus; wherein he declared was contained an *an ancient Egyptian epic poem*, referring to the conquests of Ramses 3rd.—Sesostris—over the Sheto (a Scythian nation)—events of the sixteenth century, B. C.—and geographically located toward Bactriana or Cappadocia. Years transpired—Champollion passed away—the very existence of the papyrus was denied—its production challenged—and it was even insinuated that it might be a forgery! The publication of a translation of this identical papyrus, by Salvolini, under the title of "Campagne de Rhamses," within the last six years, has silenced the cavillers.

Again, he was the first to insist, that the faces of the Pharaohs of Egypt, sculptured on the temples, were *likenesses* of the persons represented; thus carrying back the full use of portrait-sculpture and painting to 2000 B. C., and its origin into the night of time. After fifteen years of critical, and even hostile research, no doubt is now entertained of the truth of his assertion; and, in my lecture room the fact will be elucidated by abundant illustrations, &c.

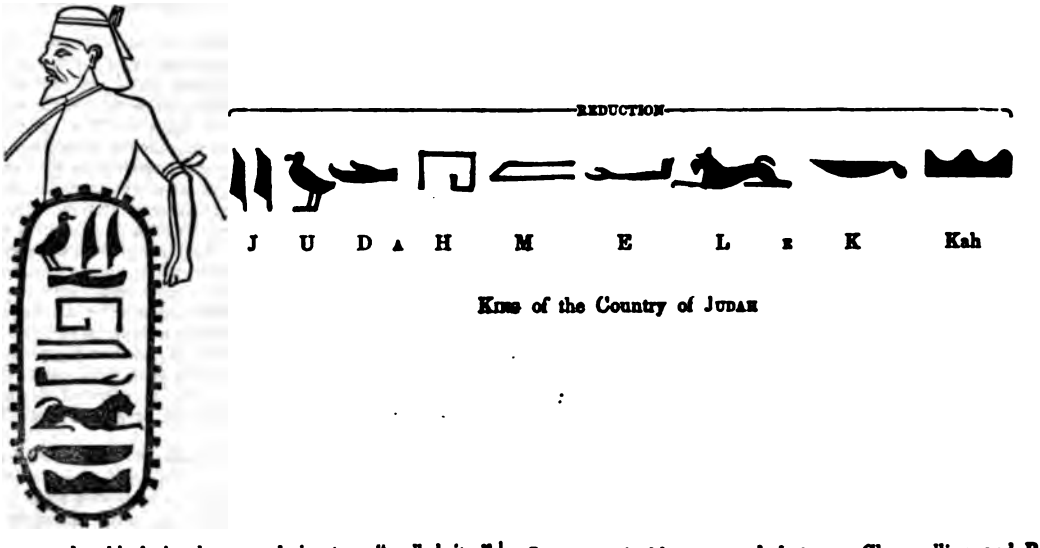
It is likewise due to the memory of this illustrious man to mention, that, in his "Precis," he had identified and produced the name of Sheshonk, the Shishak of Scripture, (who, in 2nd Chron. xii. 1—10—1st Kings, xiv. 25—deposed Rehoboam,) in the following hieroglyphical oval, drawn in a plate of the great French work, as found at Karnac.



Beloved of Amon, Sheshonk.

Four years elapsed, before he could verify this fact on the temple itself, during which interval, the name of Sheshonk, and his captive nations, had been examined times out of number by other hieroglyphists, and the names of all the prisoners had been copied by them, and published, without any one of them having noticed the extraordinary biblical corroboration thence to be deduced.

On his passage toward Nubia, Champollion landed for an hour or two, about sunset, to snatch a hasty view of the vast halls of Karnac; and he at once pointed out in the third line of the row of *sixty-three* prisoners (each typical of a nation, city, or tribe,) presented by the god Amunra to Sheshonk, the following figure:



King of the Country of Judah

NOTE.—The *turreted oval* inclosing the name, designates a "walled city." The face of the prisoner is not, as has been erroneously and hastily conjectured, a *portrait* of Rehoboam, but is typical of an *Asiatic*.

The eye of the master being able to seize, at a glance, that which his emulous disciples, or competitors, had not made out in four years, after the index was given to them!

Laden with the richest archæological spoils that ever left Egypt, Champollion with his party returned to France in 1829, and Rosellini with his associates to Tuscany. They had labored all together; and each monumental subject had been faithfully delineated in two copies—the one by the French, and the other by the Italian artists. Both had been collated with each other on the spot, and compared with the originals on the monuments, by the great masters; and in perfect harmony the expeditions had fulfilled their mission.

It was amicably arranged, between Champollion and Rosellini, that they were to combine their labors in the works that were to be issued; each, however, taking separate branches—Champollion undertaking the illustration of the "Historical Monuments," and the grammar of the hieroglyphic language of Egypt—to Rosellini was assigned the task of elucidating, by the "Civil Monuments," the manners and customs of this ancient people, and the formation of a hieroglyphical dictionary. Each set to work by 1830; but Champollion, finding his end approaching, hastened the completion of his grammar. Intense application had prostrated the fragile frame, which enveloped one of the most gifted mental capacities ever vouchsafed to man. The French government gave him, in the Royal Academy, a professor's chair, created for him alone; and his address to his pupils, at the first and only occasion accorded to him

by Providence, is a masterpiece of eloquence, sublimity of thought, and classical diction.

He finished his grammar on his death-bed, and summoning his friends around him, he delivered the autograph into their custody, with the injunction "to preserve it carefully, for, I hope, it will be my *visiting card* to posterity." A few weeks after, in Dec. 1832, Champollion le Jeune was followed to the grave by the noblest men of France; and the wreath of "Immortelles" hung over his sepulchre, symbolized the imperishable fame of the resuscitator of the earliest records mankind has hitherto possessed.

His posthumous works were put to press at the expense of the nation. The third and last part of his grammar of hieroglyphics appeared in 1841; while the great work, styled "Les Monuments de l'Egypte et de la Nubie," with 400 plates, is in progress of distribution, if not already completed.* His autograph dictionary is either published, or nearly so; and since his demise has precluded the possibility of giving to the public exact translations of the plates, according to the master's close interpretation, his learned brother, Champollion Figeac, erudite in ancient literature, and conservator of the Royal Library at Paris, has condensed into a volume, that appeared in 1810, under the title of "Ancient Egypt," a history, whose only fault is its brevity.

On the demise of the illustrious Frenchman, the task that devolved on his Italian colleague was herculean; and the eyes of the learned turned, with some anxiety, upon the only surviving representative of Champollion, the erudite Tuscan, Professor Ippolito Rosellini, of Pisa, whose classical acquirements, though justly celebrated, might not perhaps have been sufficient to supply the vacuum created in hieroglyphical archæology. In 1832, the Italian scholar produced the first volume of his "Monuments of Egypt and Nubia," announcing at the same time, that he should undertake, in ten volumes of text, and four hundred plates, to furnish complete the civil, military, religious, and monumental history of early Egypt. Faithfully and triumphantly has Professor Rosellini fulfilled the task allotted to him; nor, if we regret that Champollion did not live to reap the full measure of the harvest, can we refrain from acknowledging, that his place has been filled by a man, who, with the qualities and attributes of a gentleman, combines the profound erudition of a universal scholar. For the last ten years, Professor Rosellini has been periodically issuing the text and plates of the noblest work, which the researches of an individual and the liberality of a government have ever produced; nor must the world, in awarding the laurel wreath to the professor, forget, that he owes his honorable position, as we do the astonishing results themselves, to the patronage of Leopold, grand duke of Tuscany.

It was in 1832, that the greatest expiring effort was made to stem the hieroglyphical success of Champollion, when the immortal paleographer was already enveloped in his winding sheet; and *Klaproth* has the unenviable merit of recording his own learned perverseness in the paths of error. He published a "critical examination of the labors of the late Monsieur Champollion, upon hieroglyphics;" whereby he fancied, as did some of his readers, that by ingenious antitheses, and not a few mistatements, he had rendered all these researches in the new school of interpretation abortive. Those, who are acquainted with his work alone, may perhaps give it a weight it does not deserve.

There have been a few other insignificant attempts, in England and elsewhere, to substitute untenable absurdities, and among them are to be included those endeavors to translate hieroglyphics by *Hebrew alone*, in the room of Champollion's system; but their existence was ephemeral. And, while the Hierologist, in 1843, looks down from his tower of strength on the last fugitives of the once tremendous hostile phalanx, he cheerfully accords to the Russian mystagogue (who, of course, has *never been in Egypt*,) Monsieur de Goulianoff, (upon the strength of his ponderous tomes on "L'Archæologie Egyptienne," which appeared in 1839,) the exclusive honor of being, save in his undeniable profundity of research, a century behind the age. We can scarcely suppose, that any future *scholar* will peril his reputation by opposition to the general principles of Champollion's science; and may therefore conclude that no true savan will imitate Boabdil, when, with weeping eyes and aching heart, he cast his last lingering look on the receding Alhambra, and with him utter "l'ultimo sospiro del Moro"—the last sigh of the Moor.

But there were some learned men who, fully conceding to Champollion's system the merit of translation, were led, by their knowledge of the Coptic tongue, to doubt the correctness of a theory which maintained, "that a hieroglyphical text is the Coptic language written in (symbolic, figurative and *phonetic*) hieroglyphics, instead of in the ordinary Coptic letters; or otherwise in the Greek character, with the addition of half a dozen signs taken from the enchorial or demotic texts." On the publication of the first part of the "Grammaire Egyptienne," it was demonstrated, that, although the translation of a hieroglyphical text into *French* may be perfectly correct; yet, that the prior reduction, or transposition, of each hieroglyphic sign into a corresponding Coptic letter, or word, did not therefore constitute the *Coptic*, as known to us by the translations of the Bible, homilies, and liturgies, which in that language have been preserved to us.

* I have seen all but the 40th, or final number.

This view was sustained, with great force of argument, by the learned Dujardin in 1835, and by others on the Continent, as by Dr. Henry Tattam in England. It became very important to extend the limited knowledge hitherto possessed of that dead language in Europe, and Mons. Dujardin was sent, by the enlightened French government, to Egypt; where he died, before he had completed his researches and his collection of manuscripts, but not before he had fully acknowledged, that, in his criticisms on Champollion, he had been somewhat premature. In 1838, Dr. Henry Tattam visited Egypt, with similar views, and obtained a great accession of Coptic MSS.; and, what was infinitely more valuable, the transcript of a great Coptic and Arabic lexicon, belonging to the Copt patriarch, at Cairo; by means of these aids this profound scholar has extended his Coptic dictionary by several thousand words. Professor Peyron issued, in due course, a most useful Coptic dictionary, more peculiarly destined to facilitate *hieroglyphical* interpretations than any previous lexicographer had attempted. Other learned Coptic students, Rosellini, Leipsius, Birch, &c., have given important developments to the deciphering of Egyptian legends, of which the hieroglyphic and hieratic forms may now be said to be almost entirely recovered; but owing mainly to the paucity of documents, the progress in the demotic text, has not yet been as complete. Dr. Leipsius' "Letter on the hieroglyphic alphabet," 1836, is a wonderful analysis of this complex system; and when the French and Italian hieroglyphical dictionaries, and the thorough critical translation of the mighty papyrus, at Turin, the "Ritual of the Dead,"* which we may look for within a couple of years, shall have been published, it will then be in the power of any one, whose acquirements in modern and ancient classics are moderately extensive, to verify after more or less study, the translations afforded by hierological professors.

While the governments of France and Tuscany, with such wisdom and liberality, have fostered the new school of Egyptian literature; and while, it must be allowed, the Continental colleges have furnished the masters of the still incipient hieroglyphical science, there are some private individuals in England, who not only have kept pace with Continental progress, but, each in his sphere of action, has contributed wonderfully to unveil to us the glories of Pharaonic epochs, and is entitled to the warmest tribute of applause.

First on the catalogue stands Sir J. Gardner Wilkinson, whose universality of erudition, and thorough acquaintance with ancient and modern Egypt, are recognized by all who knew his former labors, and are attested by his "Topography of Thebes;" London, 1835—and by the "Manners and Customs of the Ancient Egyptians;" first and second series; London, 1837, and 1841. Sir J. G. Wilkinson spent last winter again in Egypt; and is preparing other evidences of his zeal in hieroglyphical researches. And, while the name of Burton is prominent in the still circumscribed but very learned array of English hieroglyphical laborers, that of Birch promises to take rank with Champollion, Rosellini, Leipsius and Wilkinson, in Egyptian literature.

In 1835, Hoskins published his valuable "Travels in Ethiopia." He corrected many of the inadvertencies of Cailleaud; and by the production of a volume of undeniable facts, has enabled us to draw conclusions on ancient Meroe, different, as will be shown, from some of those deduced by the author himself. The splendid folios of Colonel Howard Vyse record his munificent promotion of scientific researches; and his costly labors at the pyramids have opened to our astounded contemplation views of an unquestionable antiquity, surpassing, as I shall explain, all previous expectation. Other works are issuing from the Continental and English press, which will add infinitely to our knowledge, and to the fame of their authors.

In short, the little spring of pure water which first bubbled from the Rosetta Stone, has, in 23 years, now swoln into a mighty flood; overwhelming all opposition; sweeping aside or carrying in its surges, those whose inclination would induce them to stem its force; and, at the present hour, we know more of positive Egyptian history and of the ancient inhabitants of Egypt, ages previous to the patriarch Abraham, than on many subjects we can assert of our acquaintance with England before Alfred the Great, or with France before Charlemagne!

In addition to all these investigations, prosecuted in France, in Italy, and in England; Prussia has granted her generous aid in favor of the good cause, by decreeing that a large sum should be placed at the disposal of Dr. Leipsius, who, with seven scientific gentlemen, is now in Egypt, there to retrace the steps of his predecessors, over the sacred ground hallowed by countless generations of antiquity. At Leyden, Dr. Leemans; and some scholars in Holland; at Turin, Berlin, Rome, and Vienna, other consumers of the midnight oil are emulating the students of Paris, Florence, and London. In Cairo, our "Egyptian Society" boasts (among its members) of coöperators in the reconstruction of the venerable edifice, whose works will, ere long, establish their claims to a front rank: and it is owing to the advantages afforded to me by an institution, of which I stand second on the list of founders, that I am enabled to present here in a succinct, but, I believe, a correct view of the actual position of Egyptian hie-

*Since this was written, I have received from this enthusiastic German Egyptologist, who is now in Egypt, a catalogue of his various works, and find that he *translated* the Ritual into German, in 1841! It is probable, that this papyrus will form the final portion of Rosellini's work.

roglyphical archæology, no less than some insight into the not generally known results of these glorious researches.

Having now given a sketch of the labors of European students in hieroglyphical literature, and of the personal account of the Egyptologists of the Champollion school, I will hazard the observation, that the narrative is *new* to most of those who read it in America; and if I can convince them of the *reality* of the positions advanced, their conviction will be accompanied by a feeling of surprise, that they have hitherto heard so little on these subjects.

I do not presume to speculate much upon the causes, that have deprived America of the light (I speak generally) which, emanating from mouldering Egypt, is pouring like a flood over Europe. One of the main causes seems to me to be, that, as most of the best works are published in foreign languages, and many at large cost, and that as their appearance "en masse," dates back not much further than 1836, sufficient interval has not yet elapsed, for the adequate promulgation of the new science in this country, beyond what may be gleaned from the learned works of Sir J. G. Wilkinson; whose last production made its appearance in 1841. Another cause may be in the associations connected with the very name of Egypt—a land of mystery—for 2000 years covered with a veil of darkness; and, were I not half an Egyptian myself, it would seem presumption in me to assert (what, by the way, is very easily sustained,) that till lately, common sense has had very little to do with the discussions of the literati of the Continent, of England, and of the United States, upon subjects connected with that mystified country—and this as much upon its modern, as upon its ancient state. Meanwhile, I need only refer to the works published in all countries, save by the genuine hierological school on ancient, and by Mr. Lane on modern Egypt, for a series of conflicting statements, that baffle the most conscientious and laborious inquirers after truth.

This is the *first time* that, in any country, a series of *popular* lectures and essays has been projected, for the familiar elucidation of topics hitherto discussed only by the learned; though far be it from me to pretend to the latter character. The very term HIEROGLYPHICS is a common bye-word in our tongue, to designate anything incomprehensible! and, if I venture to show, that the apprehended unintelligibility of *Egyptian* hieroglyphics is, in 1843, an illusion, I trust that the truth, and the undeniable importance of the subjects handled, will not be doubted, in consequence of the insufficiency of *my* explanations; nor the unintentional errors of the writer be a reason for withholding from the labors of the Champollion school the attention they so imperiously demand.

Yet, if America has hitherto been quiescent, and tardy in furthering the progress of Egyptian developments, it will be satisfactory to her people to be assured, that there is one American savan who, at a bound, will carry a very important branch of these sciences to unanticipated and glorious results. The name of Dr. SAMUEL GEORGE MORTON, vice-president of the "Academy of Natural Sciences" at Philadelphia, is already associated with profound researches into the primeval history of man on this continent; and no student of anthropology but has been enlightened by his "Crania Americana." Fortuitous circumstances, consequent on his own instigation, have enabled me to place before Dr. Morton a mass of crude materials, which form the basis of the work, now preparing for the press, under the title of "Crania Ægyptiaca." When, in the course of these chapters, I approach the subject of ancient ethnology, as deducible from the monuments of Egypt, it will be seen what an immense light is, for the first time, thrown on the ORIGIN of the ancient Egyptian race by Dr. Morton's researches; and, in the interim, I seize this opportunity to express my acknowledgments for the varied instruction I have derived from our intercourse, no less than my gratitude for the manifold kindnesses received at his hands.

In treating on Egyptian subjects, it behoves me, as it is likewise due to my valued friend, Mr. F. Catherwood, to state, that I am aware of his having preceded me. Having had the pleasure of forming, years ago, at Cairo, those friendly relations with him that continue to the present hour, there are none more able than myself to appreciate his intimate acquaintance with that ancient country; and, in various branches of study I am happy to acknowledge his superior attainments. Mr. Catherwood's lectures embraced a much wider field of observation than my own dissertations, as he could add his researches in other Eastern countries—particularly in Palestine—to those he prosecuted for several years in Egypt. My illustrations of antiquity are confined to the Valley of the Nile. At the time when Mr. Catherwood lectured on Egypt, the bulk of the works from which I have culled the matters whereon I intend to descant, had not issued from the press; and none, I may say, had reached this country. Any difference, therefore, in our respective Egyptian views, is attributable to these circumstances, rather than to any deficiency on Mr. Catherwood's part at the time of his lectures. Since those days, Mr. Catherwood's attention has been turned to a distinct, and still more arduous field of antiquarian investigation; and the long-buried and almost incredible monumental remains in Central America, exhumed with unlooked-for and extraordinary success by Mr. John L. Stephens, have given to Mr. Catherwood such opportunities for distinguishing himself, that, in treating on ancient Egypt, I have his assurances that I am not trenching upon his interests or pursuits.

I was in this country at the time of Mr. Buckingham's arrival, and am acquainted with his literary works. Not having attended his lectures, I know them only from hearsay, through the periodical press, or from some of his own publications. No comparison can consistently be instituted between things wherein there exists *no parity;* and, as I am particularly desirous that my subjects, opinions, acquirements, intentions, lectures, and *principles*, should be considered totally distinct from those of Mr. Buckingham, it would be unbecoming, as well as unnecessary, to say more on this head.

It has been already casually stated, that I have been a sojourner in the land of Egypt, for the greater part of twenty-three years. Congenial tastes have, since my boyhood, induced me, as often as opportunities occurred, to keep pace with the writings of eminent travellers; while, with most of those who have visited Egypt, and especially with those who followed out the new discoveries, I have been on terms of social intimacy, and with many I am in correspondence. A chequered, and not an idle life, enables me to speak on many subjects from personal experience and long-practiced knowledge—and for topographical acquaintance with that country, I can say, that there is little space on either side of the Nile, from the sea-beach to the second Cataract, with which my sporting habits have not rendered me familiar. In 1839, having resolved to absent myself, for an indefinite period, from the land of my adoption, I took advantage of nearly two years' leisure to ascertain the amount of information gleaned, by the Champollion school, on early Egyptian history I indulged my migrating propensities by a visit to Upper Egypt and Nubia, as well as by various dromedary excursions into the eastern and western deserts adjacent to Cairo. My sedentary hours were occupied in studying the works whence I derive such antiquarian information as I possess, or in discussing relative questions with the many talented men and erudite scholars who adorned our Egypto European community.

I pretend to no discoveries of my own. I have availed myself of the productions of the learned in Egyptian archæology, that are, or have been, within my reach. I have adopted all of them in different proportions. I frequently use the language of some; have taken ideas from all; and after this avowal, trust that I shall escape the charge of plagiarism; for who, in 1843, can treat of a country which, for two thousand three hundred years, has occupied the pens and the more or less critical examinations of the learned of every ancient and modern nation, without availing himself of the information contained in the published labors of his predecessors?

The only power to which I venture to lay claim, is that of *discrimination* in the choice of my authorities; and, it will be found, that, while making use of the same facts to be met with in the works of the Champollions, Rosellini, Wilkinson, &c., I sometimes attempt to assign reasons differing from theirs, or for more extensive conclusions.

During a stay of some months in the year 1841, in England, I thought that if I returned to America, I should be able to occupy an interval of time, profitably to myself, and perhaps advantageously to others, as a lecturer on early Egyptian subjects. A long sea voyage threw me out of the season; and when I sought in American libraries for some of the great works of the New School, I found, to my extreme regret, that the most important were wanting.

I had therefore valid grounds for supposing that, to the majority of those I might address, the manner of elucidating hieroglyphical arcana, no less than many of the practical results themselves, would at least present the charm of *novelty;* but, in the absence of indisputable facsimiles of Egyptian legends and monumental subjects, it was impossible to prepare any satisfactory pictorial illustrations.

It is with sincere pleasure, that I now express my acknowledgements to my valued friend, R. K. HAIGHT, Esq., of New-York, whose friendship I acquired some years ago in Egypt, for supplying, independently of his other varied kindnesses, these deficiencies of *books*, by procuring from Europe "I Monumenti dell 'Egitto e della Nubia," of Professor Rosellini. This invaluable work, the *first*, and the *only* copy (complete as far as it has hitherto appeared) existing in the United States, has been lent to me by Mr. H., and is now in my possession. From this work, with occasional extracts from others, the illustrations that embellish my oral lectures have been copied, with scrupulous fidelity, by Philadelphian artists. The only deviation from the originals lies in the requisite enlargement of the copies; but beyond this, in my pictorial representations, no departure in color, or in anything else, has been made from the original plates.

Finally: if my readers will kindly take into consideration, that my life has been spent, and my exertions, till I landed in New-York in January, 1842, have been actively directed in multifarious pursuits, totally distinct in nature from the position I now occupy before them, I trust they will look with indulgence on the attempt made to acquit myself of the agreeable, but arduous task before me, rather than at the deficiencies proceeding from my own want of ability.

CHAPTER SECOND.

THE origin of the ART OF WRITING loses itself among the nebulous periods of man's primeval history. With the original ethnographic varieties of the human species, the primitive geographical distribution of mankind, the patriarchal fountains of a once pure religion.

and the earliest sources of the diversity of language, must be associated the first developments of that art, which. from the remotest periods, has enabled man to record his history, and to overcome space and time in the transmission of his thoughts.

And it must be allowed, that on all these subjects, however successfully the efforts of antiquaries, in the last quarter of a century, have enlightened us with unexpected and almost unhoped-for glimpses of the truth; yet, beyond a certain epoch, of which the antiquity is scarcely definable, their lights fail us; and the *origin* of letters, with a thousand accompanying questions, is lost in the night of time; wherein, to use the beautiful words of Bryant, "These subjects assume the fantastic forms of an evening cloud; we seem to descry castles, and mountains, and gigantic appearances, but, while we gaze, the forms die away, and are soon lost in gloom and uncertainty." All the progress that modern researches have, as yet, achieved, is to carry back the positive epoch of the absolute existence of writing, rather than to have lifted the veil, which conceals its primeval origin. The lamp of modern inquiry has illumined our pathway, and extended our knowledge a few hundred years beyond the point reached by our forefathers. Here and there, its projectile ray is through the gloom reflected, by some diamond imbedded in the distant rock; but the shadows of the cavern flit before our eyes, and the fire-damp warns us of the danger of advance.

Whether the art of writing was a consequence of the necessities of human society, the result of a progress from the rude savage to the civilized man, can be looked upon now-a-days only as a curious speculation. Nor when we shall take into consideration, in a subsequent chapter, the subject of Chronology, can this hypothesis be consistently sustained, without overthrowing the entire fabric of Scriptural history; because, I trust, that I shall be able to demonstrate, from the positive records of Egypt, that if to the already almost biblically-irreconcileable antiquity, imperiously required for the monuments still erect in that country, we add the countless ages that would be required, before the theoretical primitive Savage could conceive, much less execute, such an eternal edifice as one pyramid, we must fall back upon geological, and cease to define his progress by chronological periods. Far less inconsistent with the refinement in arts and sciences, that we encounter at the remotest epoch of Egyptian history, and infinitely more in accordance is it with the Sacred Word, to class the art of writing among those primeval, if not antediluvian, *revelations* to man, of which we possess much collateral evidence; although of the act we have no positive record, and of the era we are utterly uncertain.

Until the discoveries of Champollion enabled us to produce "writings," "sculptured letters," and "painted alphabetic signs," coeval with generations, that in the days of the Patriarch Abraham had long ceased to exist, not only has writing been traced to the Hebrews, Chinese, Phœnicians, Chaldeans, Hindoos, or Egyptians, according to the respective theories of the scholar, his prejudices and partialities; but, it was maintained by some of the learned, that we owe the art of writing to MOSES, the Hebrew Lawgiver; and that the Tablets of stone, in the wilderness of Sinai, are the first authentic evidence we possess of early alphabetic writing; whence the conclusion would inevitably follow, that this inestimable blessing had been denied to man, until the 15th century before the Christian era!

That such an hypothesis is fallacious, may be shown by Scripture itself; even were we deprived of the unanswerable proofs to be gleaned from Gentile records. In Gen. v. 1st—"This is the *book* of the generations of Adam"—reference is made to the *book of genealogy;* whence it irresistibly follows, that writing must have been in use among the antediluvian patriarchs; and, under the view that writing was a divine revelation, the same Almighty power that, according to the preceding proposition, instructed Moses, could have equally vouchsafed a similar inspiration to any patriarch from Adam to Noah; nor does it seem consistent with the merciful dispensation which preserved Noah's family through the grand cataclysm, and had condescended, according to the biblical record, to teach him those multitudinous arts indispensably requisite to the construction of a vessel destined to pass uninjured through the tempests of the deluge, that the Almighty, by withholding the art of writing, should have left the account of antediluvian events to the vicissitudes of oral tradition, or denied to Noah's holy family the practice of that art, which, it is maintained, was conceded first to Moses.

But there are other arguments, that confirm the existence of the art of writing in antediluvian epochs (whether by symbols or by alphabetic signs,) to be gathered from a critical examination of the Pentateuch; and, while I would casually observe, that "Moses was learned in all the wisdom of the Egyptians"—Acts vii. 22—I will point out some of the reasons for this assertion.

The five books of Moses* carry with them internal evidence, not of one sole, connected, and original composition, but of a *compilation*, by an inspired writer, from *earlier* annals. "The genealogical tables and family records of various tribes, that are found embodied in the Pentateuch, bear the appearance of documents copied from *written* archives. They display no trait which might lead us to ascribe their production to the dictates of immediate revelation, nor are we anywhere informed that such in reality was their origin. We are aware that similar documents were constructed by the inspired writers of the Gospels, from national archives or family memorials.'

The obvious presumption is, that Moses obtained records of a like description from similar sources, unless it can be shown that no such means were in existence at the time. We have the authority of Genesis v., 1, for asserting the existence of a *book* of genealogies in the time of Noah; and a city, mentioned by Joshua, was named in Hebrew, "Kirjath Sefer"—the City of *Letters*. It is impossible to prove that letters were unknown before Moses; and the Hebrews of his day appear even to have had *two* distinct modes of writing; the characters of which, in one case, were *alphabetic*, and in the other *symbolic*. The inscription on the Ephod itself is said—Exodus xxviii., 36—to have been written in characters "like the engravings of a *signet;*" and the original type of the sacred URIM and THUMMIM was, as will hereafter be shown, derived from an earlier combination of emblems, possibly Egyptian. We have, therefore, many reasons to believe that the use of letters, and the practice of preserving chronicles and genealogies, were known to the Hebrews long before Moses: while, in any case, if an attempt were made, in violation of all legitimate inferences, to draw attestation from Holy Writ, and it were *proved* that, until the time of Moses, the *Jews* were unable to preserve their national annals save by *oral* tradition, it would, in the present advanced state of positive knowledge in the history of contemporary Gentile nations (who, ages anterior to Moses, had authentic and *written* chronicles,) show that the Israelites were, till the 15th century before Christ, more ignorant than any great people of antiquity—a position which, I presume, would be as detrimental to Scriptural authenticity, as, in truth, it would be contrary to reason and to fact.

But it has been demonstrated, by a succession of eminent scholars, since the year 1753, that a critical examination of the Hebrew text of Genesis establishes the truth of the assertion, that this book contains *several* original records; each bearing on its face the strongest marks of authenticity, and of long anterior antiquity, which have been brought together by the hand of Moses. Genesis contains repetitions and double narratives of the same events—distinguished by different characteristics of style, distinctly marked. *Two* histories are clearly defined in the Hebrew text: in one, the Deity is styled ELOHIM; and in the other, JEHOVAH; besides an infinitude of differences in relative style, that leave no doubt, on the mind of the scholastic investigator, in regard to the diversity of the records which chronicle the same event.

Again, the Book of Job is, by learned theologians, said not to be a Hebrew production; though accepted, and authenticated, by the lawgiver of Israel. JOB lived in the land of Uz—Aramanea—of which *Edom* was a district, and *Arabia* our modern designation. Job was not a Hebrew of the Hebrews, but an *Arabian;* probably of Joktan's race: and, according to Hales, his probable epoch was about 2337 B.C.; that is, from 600 to 800 years *before* Moses. This chronological view is further corroborated by the following facts with regard to *Eliphaz*, the Temanite, one of Job's friends. In Genesis xxxvi., 4, 10, and in I. Chronicles i., 35, we learn that *Eliphaz* was *Esau's* eldest son. Now, if this Eliphaz be identified with the Eliphaz in Job, it is manifest that Job, being contemporary with Eliphaz, must have preceded Moses by some centuries: and that he *is* thus identified is fairly inferrible; first, from the fact that the name of Eliphaz occurs nowhere in the Bible but in the Book of Job and in the chapters above cited; and second, from Eliphaz being called the *Temanite*, since we learn from Jeremiah xlix., 7, 20, that *Teman* was a province or portion of *Edom*, the country of Esau. Job (in xix., 23) exclaims, "Oh that my words were *written!* Oh that they were *printed* in a BOOK." I presume the Hebrew word, rendered *printed* in our version, does not, in its original language, convey strictly this meaning. Again—Job, xxxi., 35—"Oh that one would hear me! Behold, my desire is that the Almighty would answer me, and that mine adversary had written a BOOK." It therefore follows, that in *Job's* day (whenever that was) *books* were not unknown.

His affecting and pious narrative, while it combines with abundance of other evidence, to prove that the pure belief in ONE GOD was not limited to the Jewish patriarch Abraham, after the first corruption of our forefathers, assures us, that *written chronicles*, and even the sublimest *poetry*, were in use *long* before Moses. We are likewise thus made aware, that this inspired writer, when he compiled the Pentateuch, did not disdain the records of *Gentile* nations, in the case of Job, to console the Israelites during their forty years of tribulation in the wilderness; nor did his descendants consider them unworthy of incorporation into their sacred books. We may also gather some confirmative inferences, that *compilation* was not rejected by other inspired writers, from the fact, that the collection of sacred poems, received under the names of DAVID'S Psalms, were composed, at different and distant intervals, some by David, and many of them *after* the Babylonish captivity; and were subsequently collected together in the Hebrew archives, and attributed exclusively, though erroneously, to David, by the Jews, as by ourselves. I pass over the various other instances to be found in the Pentateuch, all corroborative of the correctness of the assertion, that, in Moses' time,

* Vide Prichard's Egyptian Mythology—Wheman's Lectures—and "Hebrew Characters derived from Hieroglyphics," by John Lamb, D. D., Master of Corpus C. College, Cambridge—London, 1835. References will therein be found to the works, chiefly of German Hebraical students, on which the above assertions are grounded.

books were familiar to the Hebrews; who were instructed to believe that their sins were recorded in the Almighty's *book*—Exodus xxxii., 32,33—which was no *new doctrine* in the days of Moses; and I extract from Dr. Lamb's invaluable work, the succeeding paragraph, as well as other evidences.

"Every attentive reader of the Bible must have observed, that the book of Genesis is divided into *two* perfectly separate and distinct histories. The *first part* is an account of the CREATION, and the general history of mankind up to the building of the Tower of Babel. The *second part* is the history of Abraham, and his descendants; from the call of the patriarch in the land of Ur of the Chaldees, to the death of Joseph, after the settlement of the children of Israel in Goshen, in the land of Egypt. The *first part* contains the history of *above two thousand years;* and is contained in the *ten* first chapters of Genesis, and nine verses of the *eleventh*. The *second part* comprises a period of about two hundred and fifty years, and occupies the remaining thirty-nine chapters. This history, which commences at the beginning of the twelfth chapter, is preceded by a genealogical table, tracing Abraham's pedigree up to the patriarch Shem. Between the event (Babel) recorded in the ninth verse of the eleventh chapter, and the next verse (viz: the call of Abraham,) there intervenes a period of nearly *four hundred years*, during which we know *nothing* of the history of the human race *from the sacred Scriptures.*"

Thus, then, the Israelites, before the Exodus, would have possessed *two* sacred books. One, "Genesis," properly so called; and the other, "The History of Abraham."

There is no reason for supposing that other contemporary nations did not possess, in those early times, similar records; nor is there any reason why other contemporary nations should not have chronicled all great events, and handed down, perhaps as far as ourselves, some of the annals of those events, that took place upon the earth, on which the Bible, during an interval of "above four hundred years," is strictly silent. It will be seen that the *Egyptians* have.

"We know that, in addition to these (books,) the Hebrews had another *book*, entitled "*Milchamoth Jehovah*"—the "Wars of Jehovah"—(vague traditions, concerning which mythes abound in Gentile records, as the wars of the gods with Titan, the Indian primeval annals, &c.) "from which a quotation is given in Numbers xii., 14."

Learned Hebraists also consider that the Jews, anterior to the age of Moses, had a collection of national ballads, in a *book*, entitled "Sepher-Hajashur"—see Joshua x., 13—"Is not this *written* in the *Book* of Jasher?" The frequent use of the words, "and he sang," are deemed to allude to the first sentence of some more ancient song; whence the title of a *book* was derived—Judges v., 1—Deborah's song is an instance.

It is finally sustained, by great church theologians, that Moses, when, under the inspiration of God, he indited the *books of the law*, prefixed to them a history of Abraham and his posterity, as preserved by Israel's family; and at the same time rendered their sacred records of the *Creation* and *history of man up to the dispersion at Babel* (which are presumed to have been written in a *different character*—probably *symbolic* writing—from that now known to us as the *Hebrew letters*,) into the Hebrew language, as current in Moses' day.

I am thus particular in demonstrating, by biblical evidence, that the *art of writing* did not originate with Moses, lest the position now indisputably established, of the *prior* antiquity of this art among Gentile nations, of the earliest periods, should appear to militate against the authenticity of the Mosaic record; and it will be conceded, that when once, by arguments grounded on the Bible itself, the use of *books* among the Hebrews is carried back to antediluvian periods, not only is the charge of heresy in these matters rendered nugatory, but the inference in favor of a primary *divine revelation* considerably strengthened.

The Jews were not the only people who preserved *written* memorials of the deluge, for among all nations we find vague traditions of the event itself; and in many we may trace the former existence of written chronicles. If, at the present day, we cannot produce voluminous annals, coeval with early postdiluvian eras, in support of this assertion, we can adduce abundance of historical reasons, to account for the absence of these primeval documents in our day, in the fearful destruction of ancient libraries by the barbarous fanaticism of numerous nations, and of all creeds; no less than by accidents, and casualties, to which, from their inflammable nature, or perishable materials, all literary productions are liable. Without recapitulating the various instances of the annihilation of ancient archives in Asia Minor, Greece, and Syria, let us remember, that in the defence of the arsenal against the furious attacks of an enraged Alexandrian populace, Julius Cæsar could not save the Ptolemaic library from conflagration; while the subsequent insensate decree of the ruthless Omar, enforced the obliteration of the second mightiest collection of ancient chronicles, it had taken 600 years to accumulate in the CHRISTIAN Bibliothecal repository at Alexandria. In China, the Tartar conquerors devoted to the flames the precious annals of anterior history; while, with the same fiendish zeal, their brethren devastated many of the Indian and Central Asiatic libraries. The Saracenic torrent that overthrew the dynasty of Chosroes—"Khusruff"—satiated its unrelenting destructiveness on the volumes which for ages had accumulated in Persian archives. And if, in some partial degree, the intelligence of the Abbaside Caliphate of Bagdad, the transitory encouragement of letters by the various Arab houses, that alternately ruled over Egypt, or the liberal patronage afforded to science and literature by the Saracenic dynasties of Morocco and Granada, serve to mitigate the anathemas, which we are justified in heaping on the entire race of "Amaweòyeh" Saracens, let no interposing hand save from execration the descendants of the Seljook, or Turcoman, with those of the untameable and desecrating Mogul. At this very hour, the Scythian horde, encamped amid the ashes of once populous and civilized communities, is the same irredeemable aggregation of miscreants, from Constantinople to Egypt, as in former days; and if *we* are now alive to deplore the historical losses we owe to Turkish barbarism, it is solely to the Christian lances of our own chivalrous ancestry, and, at the present hour, to the dreaded length of our bayonets, that, under Providence, we are indebted. Mohammed Ali, the idol of a false philanthropy, the praise-bespattered mocker of European civilization, has destroyed, in Egypt, more monuments of antiquity, than the Hykshos, than Cambyses, than Artaxerxes Ochus than Lathyrus; and, while mystified Europe chants "Io pæans" for his great *intentions*, he has permitted, as I have elsewhere shown, the annihilation of more historical legends in 40 years, than had been compassed by 18 centuries of Roman, Byzantian, Arab, or Ottoman misrule.

Did not the Tyrian annals perish with the fleets and fortresses of Phœnicia, on the overthrow of the mistress of the deep by Alexander? Had Marius no hand in the obliteration of Punic chronicles at Carthage? and is not Titus amenable for the sacrilegous annihilation of Hebrew archives on the fall of Hierosolima? Did not Brennus, the Gaul, destroy the seven-hilled city herself, with all her public registers, in 390 B. C.?

Wherever we turn in the history of nations, we are met by indisputable evidence of the former existence of ancient chronicles throughout the world, accumulated during countless centuries, while we are harrowed by the event, which has deprived us of their possession.

Impartiality cannot forget, that misdirected zeal, and monkish fanaticism, have marked every Christian country with a similar disregard for the preservation of early annals; nor can we spare even our ancestors from the charge of cancelling, in order to insert the reveries of a superstitious recluse, those invaluable pages known to us as PALIMPSESTI.

Where is the history of Hecatæus of Miletus? where the annals of Manetho, Berosus, or Eratosthenes? a few mutilated fragments, are all we possess of their compendious volumes! And where are the still *earlier* records, whence they compiled their information? Eternally lost—save such as CHAMPOLLION has pointed out on the monuments and papyri of EGYPT! But, if we are deprived of the original records of the *Gentiles*, we must not forget, that the deified THOTH—the first Hermes (erroneously confounded with Hermes Trismegistus) wrote, and perhaps too, in antediluvian periods, in *sacred language*, and, possibly, in purely *symbolic characters*, the wisdom and philosophy of his times. Again, we must not omit that, after the deluge, Thoth the 2nd—or Trismegistus, mystically defined as an incarnation of his antediluvian prototype—had written forty-two volumes, preserved with religious care, according to Clement, ——— of Alexandria, A. D. 194, in which were contained all the rules, precepts, and documents, relating to religion, to dogma, to government, cosmogony, to astronomy, to geography, to medicine, and to all those arts and sciences, whose perfection is attested by the still standing works, and the still existing remains of the ancient Egyptians.

Authorities, contemporary with the decline of Pharaonic glory, enumerated, after the Persian conquest, B. C. 525, above *twenty thousand volumes*, in constant, universal, and popular use among the inhabitants of Egypt; the productions of a *Suphis*, *Athothis*, *Necho*, and *Petesiris*—all Egyptian Pharaohs; no less than of priests and other philosophers, who lived, nearly all of them, ages before Moses; and how could the Jewish historian have been "learned in *all* the wisdom of the Egyptians."—Acts vii., 22—if, in the course of his sacerdotal education at Heliopolis, or Memphis, he was not initiated in the mysteries, as well as proficient in hieroglyphic writing? and if he had not enjoyed free access to the Egyptian primeval records?

All history testifies to the existence of *books*, on every subject, in early Egypt. We know the names of many of the authors; sometimes the title of the work; often the subject of their literary labors.

Poems, and, above all others, epic poems were common in Egypt; and were publicly chanted to the praises of deites, or to perpetuate the glorious actions of heroes. Homer, it is said, visited Egypt about the 9th century B. C.; and the poet Naucratis charges him with gleaning from *Egyptian bards*, the ideas which, with such sublimity of thought and diction, he perpetuated in his Iliad and Odyssey.

Of the existence of such poems, no doubt can now be sustained, after reading Salvolinis' translation of the hieratic papyrus (known as Sallier's) at Paris, recording the conquests of Ramses the Great, about B. C. 1530. And, of the early existence of royal and national *libraries*, contemporary with, if not *prior* to the epoch of Moses, we are made certain by the following fact. That magnificent ruin at Thebes, miscalled the *Memnonium*, is, I think without doubt, the palace of Osymandias, described by Diodorus, as seen by Hecatæus in the 59th Olympiad. It then contained a *library* of sacred books;

over the entrance-gateway of which was inscribed, "the remedy for the soul." This palace is the *Ramesseium*, a temple-palace of Ramses 3rd, (Sesostris) and over the mouldering doorway, which once led from the hall to the now-destroyed bibliothecal repository, CHAMPOLLION was the first to read in hieroglyphics over the heads of "Thoth" and "Safk"—the male and female deities of arts, sciences, and *letters*—the remarkably appropriate titles "Lady of *Letters*"—and "President of the *Library!*"

The door of the library, at the Ramsessium, might be cavilled at, on the ground of its erection about the times of Moses. We will go back 200 years, to the sanctuary of the temple of Luqsor—of the day of Amunoph the 3rd—whom the Greeks and Romans degraded into the fabulous *Memnon!* and whose statue became *vocal*, forsooth! Here an inscription over "Thoth" begins, "discourse of the Lord of the divine *writings*"—and another over "Safk, Lady of *Letters!*"

The enumeration of all the literary works of the Ancient Egyptians, of which we have mementos, requires little beyond extracts from Champollion Figeac; but, as the detail does not possess sufficient interest to general readers, I limit myself to the main features of the theme. The discoveries of the ardent investigators of the new school have authenticated as *Egyptian* in origin, however their mythology was misconstrued by the authors, or their copyists, the ancient writings of Apuleius, Pœmander, Horus-Apollo, Hermapion; as well as those fragments, known to classical archæologists as the *Hermetic* books. From the latter, I have taken the prophetic motto, that heads in my lecture-room the illustrative transparency—as given by Wilkinson:

"O Ægypte, Ægypte . . . . solæ supererunt fabulæ, et æque *incredibiles* posteris . . . . sola supererunt verba *lapidibus* incisa." And I render, from the French of Champollion Figeac, the touching lament the whole paragraph contains:

"O Egypt, Egypt! a time shall come, when, in lieu of a pure religion, and of a pure belief, thou wilt possess nought but ridiculous fables, incredible to posterity; and nothing will remain to thee, but *words engraven on stones*—the only monuments that will attest thy piety."—(*Books of Hermes.*)

The pure resilitions of Egyptian philosophical doctrines start, in spite of their Grecian chrysalis, from all the pages we possess of Orpheus, Pythagoras, Plato, and Aristotle; and evince, that in *philosophy*, as in everything else, the Greeks borrowed from the Egyptians; who are not, however, amenable for errors, that originate in the vanity, volatility, and misapprehension of the Hellenes; and which invest the profound and practical wisdom of the *teachers*, with the puerilities of the pupils. The touchstone of hieroglyphical analysis now enables us to cull the Nilotic pearls from the mound, and return them with honor to their proprietors; leaving the remainder to the Greeks as their exclusive copyright.

I have been thus prolix, to show that history sacred and profane, which, however doubtful before Champollion's discoveries, is now supported by hieroglyphical evidence, would alone suffice to overthrow the fallacy, that attributes to Moses the *invention* of *letters*, or to the Hebrews the *exclusive* transmission of early annals, descriptive of some antediluvian, and many postdiluvian events. The very Scriptures derive confirmation from the fact, that many early nations preserved *written* legends, as well as *oral* traditions, of those primeval days; and I have endeavored to account, in the destruction of well-authenticated libraries, for the reason, why the Jewish Chronicles were, till lately, all that the lapse of ages has preserved to us. There are remarkable connections between fragments of profane historians, and several parts of Genesis; and the practice of preserving every species of written chronicle, being far more ancient than Moses, recedes into the mists of remote antiquity, among nations distinct from the Hebrews, ethnographically and geographically, and in era anterior to, as in modes of writing, and attributes of speech, removed from Jewish assimilation or connection. Berosus, who wrote B. C. 268, gives a Chaldean history of the ten antediluvian generations, that differs but in *names* from the Hebrew account. He expressly affirms, that XISUTHRUS (whom we term *Noah*) compiled memoirs of the previous history of mankind before the flood, from which all existing accounts were said to have been derived. Allowing them to be a Semitic, and therefore, to the Hebrews, a cognate tribe, we cannot deny to the CHALDEANS a full knowledge of the *art of writing*, at the earliest period, for they must have been familiar with some method of writing, before they could construct tables with astronomical observations. These tables are allowed by theologian, as likewise by astronomical criticism, to date as far back as B. C. 2234, or 700 *years* before Moses! And yet Diodorus distinctly avers, that the Babylonians learned astronomy from the Egyptians, "*being themselves an Egyptian colony.*" We know, monumentally, that Mesopotamia—"NAHARINA"—was a subdued country, tributary to Egypt, at 1600 B. C.; and know not during how many centuries previously it had been such. Fragments of Sanconiathon lead us to inferences confirmatory of Berosus.

Amid these various records, it would seem, as if the Jews preserved one or more copies of primeval legends, which by Moses were compiled into one account; collating portions of them, perhaps, with similar documents, existing in the hieroglyphic character, during his education in Egyptian colleges.* I say "similar documents," because we have the authority of Plato, (see Wilkinson, 4th vol. p. 169,) that when Solon visited Egypt, about 549 B. C., the Egyptian priests, with whom he was conversing about "the beginning of all things," said to him—"You mention *one* deluge only, whereas *many* happened." I leave it to geologists to define the true meaning of the priests, and to concede the correctness of the Egyptian record.

The Egyptian priests told Solon many things, that must have humbled his Athenian pride of superior knowledge; but one fact that they told him, on geography, is so curious, in regard to the "far West," that it is worthy of mention.

We know the maritime abilities of the Phœnicians, and we can adduce tangible reasons to show, that, by orders of Pharaoh Necho, Africa had been circumnavigated, and the Cape of Good Hope, about 600 B. C., actually doubled, before it was in the year 1497 of our era, discovered by Diaz and Vasco de Gama.

The Egyptians had intercourse with Hindostan, the Spice Islands, and China, long before that period; and in maritime skill equalled, as in geographical knowledge they surpassed all early nations. Now, when Solon was receiving that instruction in the Egyptian sacerdotal colleges, which rendered him the "wisest of mankind," (among the Athenians,) besides gleaning an insight into primeval history, and geology, that subsequently induced him to compose a great poem, wherein he treated on Attica, *before the* OGYGIAN *flood*, and on the VAST ISLAND, which had sunk into the Atlantic Ocean; he was informed by "Sonchis, one of the priests, of the existence of the ATLANTIC ISLES; which, Sonchis said, were *larger* than AFRICA AND ASIA UNITED." See Wilkinson—"Thebes"—p. 254, extract from Plato.

In the course of these essays and lectures, I shall incidentally advert to sundry curious facts of the same kind; but, as the present chapter and the following, are to be devoted to the WRITINGS of the ancient Egyptians, I proceed to other branches of my subject, with this prefatory remark, that is requisite to do away with any seeming discrepancy between my assertions, and those views of Holy writ, which, in common with many others, I was taught at school. It is this:

That to suppose Hebrew to be the most ancient language, and the one spoken by Adam and Noah, is a matter of opinion; contrary to evidence; immaterial in itself, as regards Christian belief; and non-essential to any view of the case; but to suppose, that, within a comparatively few years after Noah, the Jewish annals were the only *written* Chronicles, and that Hebrew was the only language, in which histories of antediluvian events were, by the immediate descendants of Noah—those whose movements were affected by the Dispersion—preserved, is, at the present hour, an untenable fallacy. "L'on est revenu de tout ça."

That to suppose Moses to be the inventor of *letters* is an illusion; though he may have modified the Hebrew alphabet; and there are some inferences, to be drawn from *similarity* of *alphabetic characters*, that he may have adopted some Egyptian phonetic improvements on the primitive Hebrew method of *symbolic* writings—"like the engravings of a *signet*"—inasmuch, as the Egyptians, for more than a thousand years before his time, had used the same *symbolic*, *figurative*, and *phonetic* signs, that were in popular use in his day; for, according to Acts vii. 22, "Moses was learned in all the wisdom of the Egyptians."

It has been clearly shown, by the Rev. Dr. John Lamb, of Cambridge University, that the Hebrew alphabet may be traced, *letter* for *letter*, to a primitive HIEROGLYPHIC. The greater part of these hieroglyphical parents of the present Hebrew alphabet are unquestionably Egyptian; but while, in principle, I entirely coincide with his lucid arrangement, it is necessary for a hierologist to state, that some of the *symbols* are not strictly Egyptian, although it is possible other *homophones* would supply the vacancies. In his opinion, as in that of many other English and Continental hebraists, the *original*, and perhaps *antediluvian*, mode of writing was PICTURE WRITING, or idiographic; whence all *alphabets* were subsequently derived; each taking that form consistent with the *genius* of each language, as spoken and *written* by the earliest families of the human race.

In speculating, however, upon these hitherto insoluble problems, it seems to me orthodox, as well as reasonable, knowing as we do from Scripture that books existed long before Moses, and probably long before Noah, to reflect upon the following crude supposition, which I advance hypothetically, with deference to superior judgment.

When mankind, either on the primitive peaceful separation of the children of Noah, in the days of *Peleg* (whose name in Hebrew means "to divide," and "to separate,") or, on the subsequent violent and miraculous dispersion at Babel, in the plains of Shinar, sought in varied climes, and under infinitely-diversified circumstances, to obey the Creator's fiat, "Go forth, be fruitful and multiply," each distinct family of man, proceeding "in sorrow," "to eat bread," by "the sweat of *his* face, till *he* return unto the ground," carried with the physical diversities, and craniological, osteological, capillary, and cuticular varieties of his peculiar race, the differences of language.

Each distinct family of man, (or perhaps only the higher Caucasian castes,) may have possessed a transcript of that *original*, *primeval*

* Confr. Faber—Origin of Pagan Idolatry—pp. 202-3.

chronicle, that contained memorials of the flood, and of anterior events.

To the intervention of time, and vast geographical distances, the changes of method, and the alteration of *alphabetic* signs, may possibly be traced, and probably attributed.

Some nations, in the lapse of ages, may have forgotten the *primitive* art of writing; but have preserved *oral* traditions of the former existence of that art; and these nations may have set about the REDISCOVERY of the mode of transmitting their thoughts, in *writing*, to posterity. And while, under this view, I proceed to show what might possibly have been the process, by which this *lost* art could have been recovered, I would observe, that a strong analogy in tracing *writing* to primeval REVELATION may be found, in ascending to the divine origin of the belief in the unity of the Godhead, and of his ineffable attributes in the Trinity, (Monotheism, mystically developed in triads,) the existence of which pure primeval creed among the Gentiles, is shown by the mythological systems of the Hindoos, the Pelasgic Greeks, the Orphic philosophers, the Tyrians, the Sidonians, the Syrians, the Edessenes, the Chaldeans, the Peruvians, (?) the Chinese, and Ultra-Gangetic nations, of the remotest antiquity, to have been the same, as, thoroughly demonstrable by hieroglyphical discoveries, it is now proved to have been the faith of those *initiated* in the hierophantic mysteries of the traduced, and misunderstood, Ancient Egyptians.*

The narrow limits of this hurried treatise preclude the development I could wish to give to this portion of my subject. In attributing the *art of writing* to primary REVELATION, there arises a difficulty from the query, how, if the art were known to mankind at the Dispersion, does it happen that each early nation should have used a different *alphabet?* This might be met, if not answered, by a parallel question; how is it, that each family of man spoke a *different language* after Babel? We must recognize the WILL of Divine Providence in both cases.

I cannot reconcile with Scriptural chronology, however extended, the lapse of time adequate for the rude *uninstructed* savage to acquire, among the myriads of progressive steps toward civilization, the *art of writing*, whether by *symbolic*, or *alphabetic* signs. *Writing* may be *for* ever *unnecessary* to vast tribes of human beings, who are far above the *savage* in the scale of civilization; and would, assuredly, not have been the art which, for many generations, a savage community would strive to acquire, or to which their first efforts would be directed. Centuries would elapse, before the hypothetical savage could reach that wonderful process, attested by Egyptian monuments, still erect on Nilotic shores, whose construction precedes Abraham by unnumbered generations.

But, if we cannot reconcile, with any view of biblical chronology, the intervening and undefinable measure of time, when we start with an uninspired savage, and gradually mould him into a *civilized* man; we have abundance of evidence to bring forward, when, in accordance with the Pentateuch, we suppose a *primeval*, and heaven-descended state of civilization, from which, after *paganism*, or feteechism, strictly so called, had supplanted the pure primitive creed in some nations, (as in the case of Terah, progenitor of the "father of the faithful") mankind subsequently fell off.

So soon as lapse of time, and great geographical distances, had separated some families of the human race from all relations with, or approximation to the habits of, the others, it is quite rational to conjecture that, in the same manner as the remoter tribes receded from the worship of the true Deity, they lost the arts and civilization of their primitive origin, and among them the *art of writing*, or the *primeval alphabet*. Man is prone to deterioration; and I think it could be tolerably well sustained, though the argument is herein irrelevant, that none, but the *Caucasian* families, possess the vital rudiments for continual and progressive moral, physical, and intellectual improvement.

Yet, *oral* tradition, handed down from father to son, it may well be conceived, would, for an indefinite series of generations, prolong the memory of the vague fact, that, *at one time*, their ancestors possessed a mode of expressing, ideographically by *symbols*, or by any other species of mnemonics, their ideas to each other, independently of time or space. As society advanced, and the necessities of man were, by experience, supplied, some one of those gifted intellects, that arise in every community, turned his thoughts and efforts to *rediscover* that process, which *oral* tradition assured him was once known to his forefathers; and, with more or less success, he and his descendants perfected a system, which, in some nations, as for instance, the JAPETHIC, is perfect and purely *alphabetic*. In Mexican tribes (so far as, at this day, is known about them in Europe) they never appear to have gone much beyond *pictorial* representations of the scenes, and *symbolical* expressions of the ideas they strove to perpetuate. Among the children of SHEM, we may suppose there was retained a nearer approximation to the *original* alphabet, or primitive *pictorial* method of writing.

In China, among the Mongolian families, the Alphabetic system was never successfully reached; and when they wish to write an European name, the characters employed represent the entire *syllable*, or colloquial *sound* of that syllable, which these characters express in ordinary use. In that country (civilized and stationary in arts and sciences though it be,) the primary institution of writing by *pictorial* representation of figures, (adopted by the Chinese prior to B. C. 2269,) was soon changed into *arbitrary marks*, not for a *letter*, but for the whole *word*, or *idea*, though it has never been reduced into the simple phonetic forms of our alphabets.

The arrow-headed, or *cuneiform* character, (a specimen of which is produced further on) used by the ancient Persians down to the period of Cambyses and Darius-Nothus, is an anomaly in the order of alphabets, that I have not yet seen satisfactorily explained.

In Egypt, among the children of HAM, the art of writing was a combination of alphabetic, or PHONETIC signs, (to express a letter;) of FIGURATIVE signs; and of SYMBOLIC signs; with some curious and useful abridgements from the hieroglyphic (which comprises the whole of the above three classes) to the hieratic character, and, in comparatively modern times, to the demotic or enchorial; until the Greek alphabet, augmented by seven letters taken from the demotic texts, was introduced with Christianity, during the Roman dominion, and formed those letters known to us as the Coptic.

How immensely the knowledge, or conviction, that, at some previous period, the progenitors of one of these suppositious rediscoverers, rather than *inventors*, of the art of writing, had the power of expressing and perpetuating their thoughts, independently of time or space, must have fortified the soul of him who labored to recover the *lost* secret, may well be conceived. He worked upon a *certainty*, as does the child, who endeavors to put together the scattered component parts of a dissected map. The child, being so told, *knows* that it can be done. He derives encouragement from this conviction, and, with redoubled energy, bends his intelligence to the task. How hopeless must have been the labor of that man, who, without any information regarding the *possibility* of such an achievement, essayed to *discover*, or to *invent*, a means of recording his thoughts!

I confess, I look upon it as almost impracticable; and fall back on primary *revelation*. If Columbus, (although, till the Society of northern antiquaries at Copenhagen enlightened us, we used to believe the contrary,) had not learned, in his previous visit to Iceland, of the existence of a western Continent and of the early voyages of the dauntless "Eric the Red," can we well suppose, that, with such *confidence*, he would boldly have steered across the Atlantic from Spain to the West Indies? In the same manner, the knowledge that there *had been* a mode of writing in existence formerly, must have materially facilitated the *rediscovery* of letters, by those nations that had lost the primeval art.

One or more families of man in early antiquity, may have *rediscovered* this lost art for themselves, independently of contemporary nations. We can trace the affinities of all known alphabets, by history and by analytical processes, to a very few parental stocks; but this we do know, that the *origin* of writing in Egypt is unknown, though it is autochthon, or indigenous; that, at the very earliest time of which we can find relics, it was the *same* system as at any subsequent Pharaonic period, and a *perfect* system; that the antiquity of the art in Egypt surpasses the record of any nation on earth, save in respect to the first chapters of Genesis; that, if the Egyptians did not *invent* the alphabet, they *rediscovered* its equivalent for themselves; and finally, it would be far more easy to derive all phonetic characters, not excepting the Hebrew (as shown by the researches of Lamb) from the Egyptians, than to maintain that the Egyptians derived their art of writing from any other source but the common primeval revelation, or its remembrance, if they were not the inventors of writing!

The remote antiquity of hieroglyphical writing, may be inferred from the fact, that it must have existed before the use of the *solar* month in Egypt; which astronomical observations, on Egyptian records, prove to have been in use at an epoch close up to the Septuagint era of the Flood.

From Egyptian annals we may glean some faint confirmation of the view, that they either possessed the *primeval alphabet*, or else that they *rediscovered* its equivalent, from the mystic functions and attributes of the two "Thoths"—the first and second Hermes—both Egyptian mythological personages, deified as attributes of the Godhead.

To "Thoth," Mercury, or the *first* Hermes, the Egyptians ascribed the *invention* of letters; and there is seeming reason to consider him the type of that antediluvian revelation to man, of which the Bible gives us indications. He belongs, in Manetho's history, and in the "Old Chronicle," to that shadowy period designated as "the rule of the gods," to veil under a fable (probably explained by the hierophants to the *initiated*) the record of antediluvian periods.

But, among the deities of Egypt—known, in hieroglyphics, as "Thoth, Lord of Pautnouphis"—who, under the Greek appellative of Hermes Trismegistus (the thrice-great Hermes,) or "Thoth" the *second*, was an emanation of the first Hermes, there is another "Thoth, lord of the divine writings," who was likewise a patron of arts and sciences.

I cannot but speculate, that this *second* "Thoth" was, in postdiluvian times, the *rediscoverer* of an art of writing, attributed by the Egyptians to the *invention*, in antediluvian periods, of his namesake and prototype. (?)

* Consult the hierological authorities; and Cory's "Mythological Inquiry:" Mushet "on the Trinity of the Ancients," London, 1827; Maurice, "Oriental Trinities;" Cory, "Ancient Fragments;" Portal, "Couleurs Symboliques;" "Symboles des Egyptiens," Paris, 1840. Faber "Origin of Pagan Idolatry;" as well as Prichard, and Bryant.

Under Dr. Lamb's view, that Hebrew characters may have been the nearest approach to the primeval "*picture* writing," this *rediscovery* by the second THOTH (who was doubtless a priest and philosopher,) of the art of writing *in Egypt*, will account for any diversities or analogies between the Egyptian compound hieroglyphic system, and the *phonetic* method adopted by the Hebrews at the Mosaic era, no less than in regard to other purely alphabetic systems.

The process by which *Thoth* the second arrived at hieroglyphic writing, may have been as follows:

The first attempts were probably limited to the *figurative* or *pictorial* method of expressing the IMAGE of the thing, for the thing itself; as the drawing of a hand, to denote a hand, and so forth.

In Egypt, as has been clearly elucidated by the profound Rosellini, the arts of *design* and *writing* were invariably associated; and neither the Egyptians nor any other nation ever adopted the art of *drawing*, before they felt the necessity of WRITING; and drawing was produced in the endeavor to discover some mode of expressing *ideas;* so that the people who invented painting and sculpture, were impelled toward the exercise of these arts by the desire of WRITING; and the means taken to write were the causes and producing motives of the art of drawing.

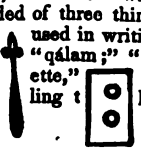
Drawing was therefore the most natural medium, and, in those early days, the most effective, to satisfy those cravings, inherent in intellectual man, which had in view the creation of a power to communicate with persons removed from the draughtsman by time and space, rather than to *imitate* the various works of nature. The study of representing *things* pictorially, had, in those primitive times, no other object than to effect that which was completely achieved by the introduction of *signs* for SOUNDS.

Of the introduction of these *letters*, we have the fact before us in every Egyptian legend, from the earliest postdiluvian epoch admissible, down to the extinction of *hieroglyphical* writing in the third century of the Christian era, a period of at least 3000 years; but we cannot name the introducer, except in the legendary THOTH; nor state positively how this discovery was made in Egypt.

The arts of writing, drawing, painting, and sculpture, in ancient Egypt, were emblematized by one SYMBOL; and, in hieroglyphics, were expressed thus:

corresponding phonetically to—

SEKHAI. This symbol expressed, in the sacred character, the *signification* and the *sound* of the words "to paint," "the painter," "to write," and "the writer;" as also "writings"—*γραμματα*. The *symbol* itself is compounded of three things, all connected with its meaning; as "the *reed*," used in writing, at the present day, by the Arabs, and termed "qálam;" "the vase," or ink-bottle; and the "scribes' pallette," whereon he poured his *red* and *black* inks, filling the little hollows in its centre.



In precisely the same manner, in ancient Greek, the words "to describe," "to draw," "to engrave," and "to *write*," were all comprised in the same verb—*γραφειν*.

By analogical reasoning, then, we may infer, that the progressive steps toward the development of hieroglyphical writing, may have been in the following order:

1st. That material objects struck their view, and to transmit them to posterity, or to preserve the *idea* of one of these objects, they painted the *figure* of the thing itself; and this would be FIGURATIVE writing.

2nd. That the insufficiency of this plan in application was immediately felt. In painting the figure of a *man*, they could not express *what* man; and to define him, they added a *tropical sign* or *symbol* of another thing in some way associated with this particular man. This would be SYMBOLIC writing.

3rd. That then certain arbitrary, and in due course, conventional signs were added, to express the *idea* of an immaterial object; as a HATCHET for a *god*, an URÆUS (asp) for *royalty*, &c.

4th. They finally contrived to introduce divers representatives of SOUND, taking, to denote each letter, those objects the *names* of which, in their language, began with the *initial sound* of that designation; that is, when they wanted to denote the articulation L, they drew a *Lion*, and so on. This would be PHONETIC writing; and is the principle that originated many *Semitic* alphabets, as the Hebrew, the Samaritan, the Phœnician, &c. as well as those of some other nations.

In Egyptian hieroglyphics, as may be seen in part by the alphabet, there are, in some instances, as many as twenty-five different characters used to represent *one letter*, and these are termed "homophones" of that letter.

One immense advantage accrued in *monumental* legends from this variety, for the artist was thus enabled to employ those figures which, while representing the articulated *sound* of the letter, had by their form a relation to the idea these signs were to express. The writer could thus, by the judicious selection of his letters from the variety of his *homophones*, convey a meaning of admiration, praise, dignity, beauty, strength, &c., or he could denote disgust, hatred, insignificance, or other depreciatory opinions.

I will endeavor to render this apparent by an example. Suppose we wished to adopt the same system in our language and write the word "AMERICA" in hieroglyphics. I use pure Egyptian hieroglyphics as letters, adapting them to English values:

A—We might select one out of many more or less apropriate symbols; as an *asp, apple, altar, amaranth, anchor, archer, arrow, antelope, axe.* I choose the *asp,* symbolic of "sovereignty."

M—We have a *mace, mast, mastiff, moon, mouse, mummy, musket, maize.* I select the *mace,* indicative of "military dominion."

E—An *ear, egg, eagle, elk, eye.* The *eagle* is undoubtedly the most appropriate, being the "national arms of the Union," and means "courage."

R—A *rabbit, ram, racoon, ring, rock, rope.* I take the *ram,* by synecdoche, placing a part for the whole, emblematic of "frontal power"—*intellect*—and sacred to Amun.

I—An *insect, Indian, infant, ivy.* An *infant* will typify "the juvenile age" and still undeveloped strength of this great country.

C—A *cake, caldron, cat, clam, carman, constellation, curlew, cone, crescent.* The crescent would indicate the rising power of the United States; the constellation of *stars* would emblematize the States, and is borne aloft in the American banner; but I choose the *cake*— the *consecrated bread*—typical of a "*civilized* region."

A—An *anchor*, or any of the above words beginning with *A*, would answer: the *anchor* would symbolize "maritime greatness," associated with "safety" and "stability"; but not being an *Egyptian* emblem, I take the "sacred Tau," the symbol of "eternal life," which in the alphabet is an *A*.

To designate that by this combination of *symbols* we mean a *country*, I add the sign , in Coptic "Kah," meaning a country, and determinative of geographical appellatives.

We thus obtain *phonetically*—

A M E R I C A

COUNTRY:

while *symbolically*, the characters chosen imply "sovereignty, military dominion, courage, intelligence, juvenility, civilization, and eternal durability."

This example, however, gives but a faint idea of the beauty, and often exquisite propriety, of Egyptian composition, or of the complexity of the hieroglyphic art of writing. It will be allowed, that, even this anglicized illustration of the word *America* does not render its perspicuity very apparent; and, with a full acquaintance of the *language*, it would be a puzzle to a decipherer. How much more so, when the *vowels* may be omitted, as they generally are, and only the *consonants* written; as, "MRC, country"!

Let the reader figure to himself the fashion introduced in this country, of following the graphical system of the early Egyptians; and that the Capitol at Washington were covered with *sculptured and painted legends*, recording the annals of the United States! Suppose these legends were written with the general suppression of some vowels, or the transmutability of others. Then imagine the American hieroglyphics, in the lapse of ages, to become entirely forgotten; the people who wrote the legends—those who could speak or read English—entirely obliterated from the face of the earth; their language dead; the Capitol a shapeless pile of ruins!

Suppose, that another and a distinct race of men, from another hemisphere, after two thousand years, while possessing mere vague traditions of ancient American glory—uncertain as to the epoch of these mutilated sculptures—mystified as to the very language in which they were written—amid the general hue and cry that "hieroglyphics are all nonsense"—endeavored to unravel their mysterious subjects!

Grant that the task would be in nature herculean—that its eventual success would appear chimerical. Yet even this would not be so difficult, as to decipher a crumbling fragment of an ACT OF CONGRESS written in a *tachygraphic*, or abridged form of these identical

American hieroglyphics, on a fragile papyrus, exhumed from the ruins of the once-towering Capitol!

You can scarcely conceive such a contingency possible as a *translation* of all these things? and yet, such was precisely the position of Egyptian hieroglyphics in 1802, when the "Rosetta Stone" arrived in Europe! such was the state of hierology when YOUNG, in 1819, struck the first sparks from the flinty basalt, whereon were engraven two unknown inscriptions! such was the "darkness of Egypt," when CHAMPOLLION's meteoric flashes illumined the archæological hemisphere!

When we, in 1843, calmly reflect on the intellects and the souls it has required, to face and to overcome these obstacles, till every *Egyptian legend* can be *understood*, its *purport defined*, and the *main sense* of the most intricate papyrus clearly expounded, let us allow, that to the modern HIEROLOGISTS we are indebted for these glorious achievements.

I again refer those interested in the early labors of the hieroglyphical students, to Dr. Young's Article in the Encyclopedia Britannica, and to Champollion's "Precis des Hieroglyphes," for proofs of the discovery; and to the "Grammaire Egyptienne," as an incontrovertible monument of unqualified success. My part is simply to give the summary of the language as it is now understood.

Complicated as, owing to our ignorance, the hieroglyphical writing of Egypt now appears to us, it was (together with the Hieratic character, and, in later times, the Demotic,) in constant, general, and *popular* use, among all classes, all persons, in the Valley of the Nile; and the illusion under which we have labored for ages, excited by the mysterious appearance and still-rumored unintelligibility of the writings themselves, and misled by the puerile misinformation of Greek writers, that the arts of reading and writing were *withheld* by the priests from the lower classes, is dispelled by a glance at the monuments. The fact is, as the Greek and Roman writers did not understand either the Egyptian tongue, or the Egyptian writings, they represented those subjects which they were too volatile, or self-deficient to inquire about themselves, to be *impenetrable mysteries*. We, however, have indisputable evidences, that *reading* and *writing* were in Ancient Egypt (in days coeval with the Pyramids) as publicly known, and in as popular use, without respect to caste, to wealth, or poverty, as in many Christian and not-uncivilized countries, at the present day. Its graphical signs were termed, by the Greeks, HIEROGLYPHICS, meaning literally "Sacred sculptured characters."

Plato and Plutarch both affirm, that the writing *invented* by the 1st. THOTH, whom we have called the antediluvian Hermes, differed from that, which, according to my view, was *rediscovered* by THOTH the 2nd., whom we have termed the postdiluvian Hermes. It is the writing of this *second* Thoth, which, under the name of hieroglyphics, has come down to our day, on Nilotic monuments, from the remotest period since the colonization of Egypt by the sons of Mizraim; and which was in current use, in ages coeval with the Pyramids, even among the *stone-masons*, and the *farmers!* We now know, that the idea entertained till lately, even by some of the most eminent Egyptologists, "that no hieroglyphics are to be found in, or were known in the days of, the Pyramids," is an illusion, overthrown by Col. Vyse's discoveries. This tradition of the *difference* existing between the writings of the two THOTHS, comes in very appropriately, when we suppose, that the primitive method of writing revealed to man prior to the Flood, had been lost by some nations, after the Dispersion; and the *rediscovery* of the art in Egypt will account for some of the differences between the Nilotic system, and those primitive alphabets, or other forms of expressing ideas in use among early nations.

After the rough draught of the foregoing ideas had been formed at Philadelphia, I had a gratifying opportunity of submitting them to a distinguished American philologist—H. Hale, Esq., late of the exploring Expedition; and I was exceedingly proud to find, that, in the course of his varied inquiries into the causes of the diversity of human languages, and his comparisons of graphical systems, he had been led, by a different process of reasoning, to results, upon the probability of the *rediscovery* of a conjecturally LOST ALPHABET, identical with those, to which I was impelled by *Egyptian* facts and chronological limitations. My humble edifice acquires so much stability, from the opinions of a gentleman so laborious in philological pursuits, that, at my solicitation, he has favored me with the following letter:

PHILADELPHIA, 1st Nov. 1842.

My Dear Sir: When you did me the favor, a few days ago, to read to me your very interesting lecture on the origin and language of the Egyptians, I expressed to you my gratification at finding that your views on the subject of the invention of writing, harmonised with some that had shortly before occurred to myself. As we have arrived at the same result, by different roads, you have suggested that a statement by each, of the grounds on which this common result of our reasonings is based, might be of advantage in the way of mutual confirmation. Although, I conceive that your arguments as stated in your lecture, hardly stand in need of support, I readily comply with your suggestion, so far as relates to a summary of the philological facts, which seem to me to favor the views that you have taken.

Three great nations, differing widely in language, physical characteristics and institutions, appear almost at the same time, on the theatre of the world. Those who have made the most profound researches on these subjects, assure us, that the histories which may be called authentic, of the Chinese, the Hindoos, and the Egyptians, can be traced back, each on its separate ground, to within a few centuries of the period at which the best chronologists fix the date of the Flood. Now, it is remarkable, that, at the very commencement of their annals we find each of these nations in possession of a system of writing so far perfected, that we do not hear of any improvement made by either in after ages. From their very nature it is indubitable, that they are of domestic and therefore independent origin; and the question arises as to the probability, that each of them should have been the fruit of pure and unassisted invention. We have, on our own continent, the example of two nations, which had reached, without the aid of extraneous influences, a state of civilisation fully equal to that, in which the first dawn of history finds any of the great Asiatic nations. Now, of these two nations, the one farthest advanced in the arts, the *Peruvian*, had no system of writing whatever; the other, the *Mexican*, possessed a kind of mnemonics, in the shape of pictures, which served to remind those, who had been previously instructed in their meaning, of the events and facts, which they were designed to commemorate. These examples would not lead us to suppose, that the invention of written characters, representing all the words or elementary sounds of a language, was a necessary or even a likely accompaniment of a nation's advance in civilization.

In reading, not long ago, Mr. Rockwell's account of his voyage in the Mediterranean and to Liberia, I was struck with his remark, that an intelligent man, of the Greybo tribe of Africans, near the colony, had invented a complete *syllabic alphabet* of his own language, in consequence of hearing, that foreign nations possessed some such means of imprinting their words on paper. Mr. R. also observes, that it was a similar suggestion, which led the famous Cherokee Cadmus, Sequoyah, to the invention of his alphabet. From these facts, the influence may be fairly deduced, that though the idea of written characters is not likely to occur of itself, to an uninstructed mind; yet, when once suggested, it may easily be followed out to the completion of a system, perfectly adequate to the wants of a language, and unsusceptible of future improvement.

To apply these inferences to the cases in question; let us suppose (as we have reason to believe) that the Antediluvians possessed some mode of preserving facts and occurrences by *written symbols*. It may have been a kind of picture writing, like the Mexican, of mere human invention; or, it may have been, as many have thought, a divinely revealed alphabetic writing. In the dispersion of families, and diversion of tongues, which must, on any and every hypothesis, have taken place soon after the deluge, the written character was probably lost; or, if retained by any, it would only be in that family with the genius of whose language it happened to agree: all the rest would be as unenlightened on this point, as were the Aztec tribes when they first spread themselves on the plains of Mexico; with the exception, that they would, in all probability, have preserved the *tradition* of the former existence of written characters; and this tradition it would be, which, acting as a suggestion and an incitement on the mind of some man of superior intelligence, among a people sufficiently advanced to feel the need of such an art, would lead, first to the idea, and then to the construction of a system of writing. And this system, as thus constructed, would, of necessity, be one exactly adapted to the character of the language for which it was formed. Such is said to be the syllabic alphabets of the Greybo and Cherokee sages. Such, it is well known, are the *lexigraphic* system of the Chinese (so termed by Mr. Duponceau, from the fact that each word in the language is represented by a distinct character) and the alphabetic system of the Sanscrit, which bears some tokens of having been originally formed on a *syllabic* basis. Able scholars have doubted, whether, with all the lights of experience and comparison, which we, in modern times, enjoy, any written characters could be proposed, by which the peculiar methods which these two languages have employed for ages, might with advantage be replaced. How far this assertion will apply to the ancient Egyptians; and whether that language really gained, by the substitution of the Coptic alphabet for the old hieroglyphics, you are yourself the best judge. And, in considering this question, we might particularly refer to the remarkable power, inherent in the ancient system, of expressing by one set of characters, all the various dialects spoken in the Nilotic valley.

I shall be happy, if these few and hasty suggestions shall be esteemed by you of any value, in confirming the views to which you have been previously led by the study of the ancient monuments of that most interesting region.

Believe me, my dear sir, with much respect,

Very sincerely yours,

GEO. R. GLIDDON, Esq. H. HALE.

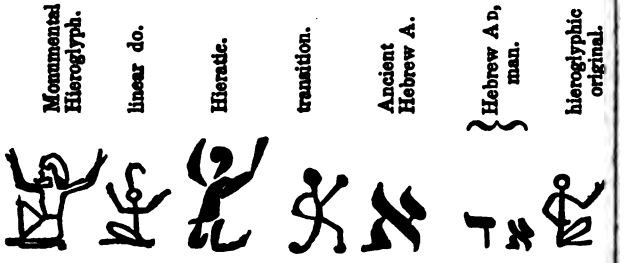
Greek and Roman writers (according to Champollion Figeac, Plato, Tacitus, Pliny, Plutarch, Diodorus and Varro, with others,) ascribe to Egypt the honor of inventing *alphabetical* writing—an honor, which earlier writers, whose works are no longer extant, and the voice of oral tradition, had consecrated from time immemorial before them. Modern criticism has recognized, by the study of the Monuments, that, so far as the relative antiquity of the art in Egypt, compared with any other nations is concerned, this attribution to Egypt is correct and indisputable; while there are not a few alphabets, that may be traced in origin to early intercourse with the Valley of the Nile, the priority in civilization of whose inhabitants is now irrevocably determined.

Early Grecian tradition ascribed to CADMUS, son of Agenor, king of Phœnicia, the introduction of *alphabetic* letters into the Peloponnesus. Cadmus appears to have lived in the seventh generation before the Trojan war; which event belongs to the twelfth century before Christ, and consequently the epoch of Cadmus dates about 1500 B. C., which, in Egyptian annals, is comparatively a modern date, being contemporary with the middle of the 18th dynasty. This Cadmus introduced into Greece 16 *primitive letters*—a *phonetic alphabet*, consisting of the first sixteen primitive vocal articulations—γραμματολογικὴ διὰ των πρωτων στοιχειων—translated by Letronne, "Kyrio logic, according to the first alphabetic or phonetic letters"—or "serving perfectly to denote objects by alphabetic signs."

These first alphabetic signs were then attributed to *Hermes*, who is our Egyptian THOTH the second! and were called, by the Greeks, "Phœnician letters." To the primitive sixteen letters, Palamedes added four; and subsequently four others were supplied by Simonides; thus completing the 24 letters of the Greek alphabet. The 16 Cadmean letters were, A, B, Γ, Δ, E, F, I, K, Λ, M, N, O, Π, P, Σ,

T, some of which singularly correspond in names to those of the Semitic families of Hebrew, Samaritan, and other, to the parental Phœnician, cognate tribes; thus evincing, that the origin of the Cadmean alphabet is not Grecian, but *Eastern:* and, inasmuch as its affinities are all Asiatic it may be termed "Phœnico-Grecian." If, therefore, we show, that its parental source derives its origin from an Egyptian hieroglyphic, as has been demonstrated by Dr. Lamb, in respect to the Hebrew letters, it will prove how much Greece is indebted to Egypt for the learning of her worthies.

It is a law of phonetic hieroglyphics, that the picture of a physical object shall give the sign of the *sound*, with which its name begins in the Egyptian tongue. Thus, a *lion*, whose Egyptian name was "LABO," stood for the letter L, in hieroglyphics; as it might stand, in our language, to represent the initial letter of the designatory title of that animal, whose name with us is *lion*. Now, the same principle is distinctly discernible in the Hebrew, Arabic, Samaritan, Phœnician, and other Semitic tongues! The ancient Hebrew letter LI—or L—was the initial letter of their name for *lion*—"Labi;" while, in shape, it is only an abbreviation of the figure of a recumbent lion, a pure Egyptian hieroglyph. The B, in Hebrew, is the initial letter of the word "Beth," meaning "a house"—which is its *name;* and there is even a resemblance to be traced between the *form* of the letter "Beth," and the outline of an oriental house with a flat roof! I will exemplify this fact by the name of the *letter*—AD—in the ancient Hebrew—which, besides being probably the first articulate sound uttered by Adam, signifies "a MAN," as also "red earth," out of which man was moulded by the divine "Potter"—see Isaiah, lxiv., 8. The transitions are herein made clear.



The *letter* A in Hebrew, meaning *man*, is thus traced to its Egyptian parent. The same holds good with the entire Hebrew alphabet, but is peculiarly evident in their letters G, N, P, R and T; all can be respectively traced to the initial letters of objects, whose names in *sound* corresponded to the initial value of the letters, as the *form* of the letters still preserves a resemblance to the pictorial hieroglyphic of the objects whence they are derived. Nor does it seem improbable that Moses, who was "learned in all the wisdom of the *Egyptians*," should have introduced into the Hebrew writings some of those forms and ideas, he had necessarily contracted in regard to this, and other subjects, during his education at Heliopolis.

It is likewise a curious chronological coincidence, that the 15th century B. C., witnessed the Exodus of the Israelites from *Egypt*, and their organization into an orderly community by Moses—the introduction of the present Hebrew alphabet, in lieu of the previous character, whatever that was—the importation of the *primitive* alphabet from Phœnicia (at that period a province tributary to the *Pharaohs*, and overrun by their armies) into Greece, by Cadmus, and the foundation of Bœotian Thebes, with its *oriental* mysteries and oracles—the emigration of *Danaus*, who was perhaps the brother of our Ramses 4th: (Sethos-Ægyptus,) and who founded the kingdom of the DANAI, at Argos, where colossal ruins of the Egypto-Pelasgic period again point to their Nilotic sources—and, with less historical certainty, but with some probability, may we also trace the foundation of ATHENS itself to an *Egyptian* colony, led by Cecrops from Sais, within half a century of the preceding events, that so strongly mark the period of the 15th century B. C.; the Augustan age of Pharaonic renown.

Palamedes, king of Eubœa, gave to the Greeks 4 additional letters, Θ, Ξ, Φ, X, to supply deficiencies in the Cadmean alphabet; and Simonides subsequently furnished the 4 other signs, Z, H, Ψ, Ω, which completed the 24 letters of the ancient Greek alphabet.

Now, the distinct articulations of *phonetic* hieroglyphics may be resolved into 16 sounds, represented by 16 Egyptian letters (with their homophones) which are identical, in value, with the 16 primitive Cadmean characters! and these 16 primitive signs represent the 16 distinct simple or elementary sounds of the human voice; because, all the other alphabetic sounds are more or less compound, and are reducible into their respective primitive elements!

Thus the fact, that the Greek and Phœnician alphabets contained, at first, only 16 distinct letters, is not only established by analogy and historical testimony, but is comformable to nature itself.

The Greeks and other nations, completed the powers of their alphabets, by adding other letters to represent compound sounds. The Egyptians, without extending their *phonetic* system, in number of letters, appear to have arrived at the same result, by giving to each original sign a double or a triple power, as for instance:

Arabic.

in hieroglyphics stands in *Arabic* and in *Coptic*,

for { ḫ = ⲭ *Khei*—our *Kh*; ح = ⲏ *Hé*—our *H*; ش = ⲫ *Shei*—our *Sh* } 3 distinct sounds.

the first of which we have not the power of expressing, but conventionally, in our letters; nor can many Europeans *pronounce* it distinctly. It exists in Arabic—as in "Khûss" lettuce—or "Khîtm" a seal; distinct from *H*, as in "Haris," a guard—or "Halee," my soul.

And when, in Roman times, the hieroglyphic, hieratic and demotic forms of writing were abolished; it was found necessary to add to the 24 Greek letters, 7 others, purely Egyptian, to enable the denizens of Egypt to represent in writing the *sounds* of their tongue, and thus the present Coptic alphabet of 31 letters was formed. The seven Egyptian letters of the *Coptic* alphabet, are taken from the *demotic* texts; viz.

ⲫ —*Shei*—equivalent to our *Sh*
ϥ —*Fei* " " *Ph*
ⲭ —*Khei* " " *Kh*
ϩ —*Hori* " " *H*
ⲯ —*Sjanja* " " *Sj*
ϭ —*Sseema* " " *Ss*
ⲧ —*Dei* " " *T*

I regret, that my limits do not permit my going further into the interesting subject of the ancient use and modes of *writing*. Enough has been said to show, that early analogies point to the valley of the Nile, as the cradle, if not the birthplace, of this, no less than of all other arts.

A small, though excellent work,* published in 1841 in London, (from which I have gleaned several points of the present discourse, and in the next chapter have extracted some ancient texts,) seems to infer, that *alphabetic* signs were exclusively preserved by the descendants of *Shem*, among other advantages accruing to them from Noah's prophetic blessing; and then expatiates upon the "unhappy sons of Mizraim, the son of HAM," who lost their primitive language, and with it the *alphabet!*

This may be a mode of speaking, but it is inconsistent with the Bible, and is utterly overthrown by history; for, if these *unhappy* descendants of Ham were under a *curse*, how was it, if Ham be the parent of the Egyptians, that these unfortunate people were the *most civilised* of antiquity? how was it, that this accursed race enjoyed, for 2500 years, the fairest portion of the earth? how came it that these unhappy people held the descendants of Shem in bondage, or in tribute, during 1000 years before Cambyses, B. C. 525?

This is another popular fallacy. The curse was not on Ham. It passed over him, and fell upon Canaan. But, as I shall hereinafter demonstrate, there was no ban on the *Misraimites*, or Egyptians, till after times.

CHAPTER THIRD.

THE reader will not forget, that Oriental languages of ancient days, in sound, as well as in character, are not far removed from the modern; although, to an uninitiated ear, their intonations and articulations may appear extravagant or harsh.

We have all of us seen vocabularies, wherein, by means of our alphabetic letters, the words of eastern languages are presented to our eye, but never to our ear. No dependence can be placed on the accuracy of any one of them, however, unless we are previously assured of the knowledge of the *European* writer; who in most cases is lamentably deficient. "Guide Books," for travellers to the Levant, are for sale everywhere; yet, it is curious to test the accuracy of the so-called Arabic *vocabularies* attached to some of them. "Usborne's Guide to Egypt," London, 1840; price 9 shillings sterling; among its other absurdities, contains one of these puerile and valueless "word-books." But, for "true Corinthian brass," com-

* The "Antiquities of Egypt," 1 vol. 8vo. London, 1841, published by the "Religious Tract Society." This, as well as the "Illustrations of the Bible from the Monuments of Egypt," by the Rev. Dr. W. C. Taylor. London 1839—1 vol. 12mo., I warmly recommend to the reader's perusal.

mend me to that pompous "English and Arabic (?) vocabulary," obtainable at the enormous price of 12 *shillings*, in a quarto, styled "Hand-book to India and Egypt," London, 1841; wherein, not only are all the exploded errors, regarding Egyptian subjects, perpetuated with marvellous fidelity; but, under the name of *Arabic*, is palmed off an aggregation of trash, one third of which is *obsolete* Arabic, incorrectly spelled; another third may be Hindostanee, Bengalee, or other Indian idiom; and the remainder is literally *gibberish*.

The only "Arabic and English" vocabulary, that can be scrupulously relied on, is the one appended to Sir J. G. Wilkinson's "Topography of Thebes," 1835; an invaluable work, now out of print.

Unless we know, *by ear*, the foreign sounds expressed by our conventional combinations of letters, it is vain to think of tracing correct philological affinities. A most amusing catalogue could be made, in selections from modern European literature, of the ludicrous failures of travellers in *Arabic* alone. Errors are perfectly excusable in those who make no pretensions; but, for a man to have the puerile vanity to write in English the words of an Eastern language, when, by so doing, he proves that he knows *nothing about* it, is suicidal to say the least, while his folly misleads his successors; whence, together with carelessness of observation, in great measure, is derived that general misinformation about Egypt, ancient and modern, which prevails everywhere at the present day.

In our alphabet, we have not the power to express a ح "KH," or a ع "GH," still less an "AIN," nor can many Europeans ever acquire their true pronunciation.

Mr. Lane, the most eminent Arabic savan of the day, and the estimable author of the "Modern Egyptians" (the most learned and accurate of all works on the present inhabitants of Cairo and of Egypt in general) has been the first to establish a system whereby Arabic can be written in our letters; but, unless the reader *hears* the sound, he can never acquire its phonetic value. Our alphabet will not express all the Oriental intonations; nor can their alphabets express all of ours.

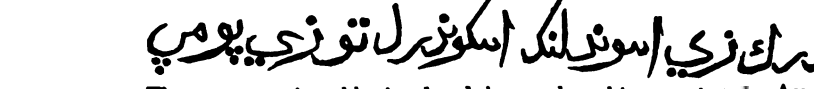
It is much the same in music. We cannot approach Arabian intonations, whether in instrumental, or vocal melody; and, be it observed, unless a man has an ear for music, he can no more learn, or duly perceive the niceties of foreign, and particularly of Eastern languages, than he could sing correctly without a voice.

I have said, that we cannot express in our letters many Oriental articulations, without a conventional system; as KH for "Khey;" and GH for "Ghain;" the sound to be conveyed by *mouth*. No combination of ours can express the "LL" of that extraordinary language, discovered as still extant in Hadramaut, by the profound Orientalist, Mons. F. Fresnel, French Consul at Djedda; which, while it somewhat resembles the "LL" of the Welsh, *can* be articulated only on the *right side* of the mouth—being something between "LLW;" a WHISTLE, and a SPIT!

I will endeavor to illustrate, how impossible it is for Orientals to express our European intonations by *their* letters.

An English friend of mine, in the Levant, who is a profound Turkish scholar, had two native Ottoman secretaries. Being desirous of testing the capabilities of the Turkish character, for the rendering of an English phrase, he sent one of them out of his bureau one morning; and dictating to the other the following line, desired him to write it in his national letters, so as to produce the *English* sound, as correctly as possible. The sentence was,

"Drag the swindling scoundrel to the pump."



The man wrote it and having *heard* the sound, read it correctly in English.

He was then sent out of the room; and the other secretary who had *not* heard the sound, was summoned, and desired to read it. This he did freely,

"DIREK ZEE ASEVINEDKLINK ASEKONEDEREL TEV ZEE POMEP!"

and this was the nearest approximation to the English that the Turkish alphabet would admit of.

"In sober sadness," I can assure the reader, that it is precisely as ludicrous to an Eastern ear, to hear a foreigner read what is called Arabic, from an "English and Arabic vocabulary" written with our alphabet.

Some curious exemplifications of the real mode of sounding some ancient Greek articulations, may be afforded by hieroglyphical comparisons, which would show that, in sound, the modern language as spoken at this day has not varied much from the ancient. And, what can be more uncouth to hellenic auricular nerves, than to hear an English Demosthenes begin his oration, with "*Oi andres Athenaioi!*" Ye men of Athens! Or to hear poor Homer's hexameter twisted into the sentence, (so often quoted to exemplify the propriety of Greek linguistical adaptations!) "*Polu floisboio thalasees.*"

Equally absurd is the English mode of reading Latin; and equally unnatural to an Italian ear are our intonations of this language, when in lieu of the open, manly, and sonorous cadences of "Pater noster, qui es in cœlo," we shut our teeth, and pronounce it, "*Payta nosta qui eez in seelo!*"

This digression will serve to show how difficult it is, in European or Eastern alphabets, to express each other's respective languages; and to preface the remark, that we know not the precise articulations of the ancient Coptic, or Egyptian tongue, as we are ignorant of the *sound;* for the speakers, with the language, perished in by-gone ages.

I now proceed to the general principles of the ANCIENT EGYPTIAN LANGUAGE, as determined by the best hieroglyphical authorities up to the close of 1841. I shall pass rapidly over the subjects, explaining each "with as much brevity as is consistent with perspicuity." It would be tedious, as before stated, to go back to the doubts and disputes of 1825; and my object is to give a generally-correct, rather than a detailed view of Egyptian studies at the present day. The difficulty of the task assumed lies in the appropriate condensation; and if this particular chapter be found less amusing to the general reader than the others, it will not be the less instructive; while its insertion is absolutely indispensable to the clear apprehension of the sequel. In the words of Champollion—"the subject banishes all ornament: in the absence of this advantage, which would doubtless contribute to sustain your attention, I would invoke the high importance of our inquiries," no less than the reader's indulgent patience.

The *Language* of the ancient *Egyptians* is the *ancient Coptic*, prior to the introduction of foreign engraftments; which may have been imported in part, as early as PSAMETICUS the 1st, about B.C. 650. Before that time, it was an *autocthon*, or indigenous tongue; and the same idioms were orally in use from the unnumbered ages anterior to the pyramids, down to the above-named monarch of the 26th Saitic dynasty. It ceased to be orally preserved among the COPTS, the present mongrel descendants of a high-caste ancestry, about a hundred years ago. They still read it, with Arabic translations in the context, in the churches of the Coptic community in Egypt.

In construction, it is monosyllabic in all its primitive words. Its polysyllabic words are compounded of one or more linguistical roots; and these can generally be resolved into distinct monosyllables. Its syntax is in the logical order of the French language. It contains a certain number of Semitic words, due to early intercourse with Arabian nations, as well as to its primitive Asiatic origin.*

Dr. Leipsius, in his "Paléographia," 1834, established very curious relations between Sanscrit and Hebrew, such as to leave no doubt of the existence of a common though undeveloped germ in both. But still more valuable were the results of this erudite German ethnologist in Coptic; for, in his letter to the Chevr. Baron Bunsen, Jan. 1835, he established, that the ancient Coptic is no longer placed in linguistical solitude; but that it enters into the vast circumference of Semitic and Indo-Germanic languages; and that it is linked with each by points of actual contact, grounded on the essential structure and most necessary forms of *all three*. He considers that, in the numerals especially, so strong a similarity exists between the Indo-Germanic and Semitic languages with the more ancient Egyptian system, that he deems the numeral figures of the Egyptians to have been originally transported from Egypt to India, and thence, being carried into Arabia by early commercial intercourse, were by the Arabs transmitted to us, and as such are by us termed Arabic; although, by the Arabs this system of numeration is still called *Hindee*, Indian.

Like all primitive tongues, the Egyptian proceeded by *imitation;* or by giving a sound in imitation of the object, or idea, intended. Thus, the name of an

Ass	was	*Yo*, from his *bray;*
Lion	"	*Mooee*, from his *roar;*
Cow	"	*E'he*, from her *low;*
Frog	"	*Croor*, from his *croak;*
Cat	"	*Chioo*, from her *mew;*
Pig	"	*Rurr*, from his *grunt;*
Hoopoo	"	*Petepep*, from its peculiar *cry;* Arabice, "Hedhed," (like our *Whip-poor-Will;*)
Serpent	"	*Heff*, from its *hiss.*

Mr. Lane's exquisite translation of the "Thousand and one Nights," gives some beautiful instances, in Arabic, of the words attributed to the cries of birds. As, the "Umree Hegazee," or Arabian turtle dove, in its sweet coo, repeats "Ya kerbem, ya Allah," O most merciful God!

In ancient Coptic, the same echoing principle is recognizable in *verbs;* thus,

SENSEN, to *sound;*
THOPETHEPH, to *spit;*
OWONJWENJ, to *masticate;*

* While delivering my first course of Lectures at Boston, a circumstance occurred in regard to the dispersion of Languages, which I deem worth mentioning, as it may serve for a clue in philological connections. I was explaining the pictorial scene, well-known as that of the "*brickmakers*," and mentioned that the hieroglyphic word for *bricks*, in the Coptic *tobi*, preserved in Egypt, by the Arabs, in their name *toob*. After the lecture was finished, a gentleman, who said he had resided many years at the Sandwich Islands, stepped up and told me, that in Polynesia the native name for *bricks* is *tobe*.

TELTEL, to *let water fall drop by drop*. The same word is still used in Arabic.

KRADJKRADJ, to *grind one's teeth*.

RODJRODJ, to *rub*.

OMK, to *swallow*; so that, in *swallowing*, all nations speak *Coptic!*

Also by *assimilation*, as

BRIDJ, *lightning*.

LALL, to *rejoice*; as in the Arab song of "Doos'-ya-*lel-lee*." See Modern Egyptians, Vol. II. p. 83.

Abstract ideas were expressed often by *compounded roots*; as for example, the word "HET," *heart*, became

HET-OHEM, *little heart*,	i. e.	timorous.
HANDHI-HET, *slow heart*,	"	patient.
SHAOU-HET, *high heart*,	"	proud.
HET-HAHET, *hard heart*,	"	inclement.
OUOM-HET, *eating one's heart*,	"	repenting.
TMOT-HET, *mixing one's heart*,	"	persuasive.
MEH-HET, *filling one's heart*,	"	satiating.

Although possessed of three colloquial dialects, the *writing* chosen to express the language (being adapted to all these verbal inflections) is another evidence of the laborious intelligence that presided over every Egyptian institution. It was indeed a country of wisdom, rule, and systematic order, wherein *nothing was left to chance*.

The system of *writing* may be divided into *primitive* and *secondary*—the one being purely HIEROGLYPHICAL, with its two derivatives, which was the most ancient method—the other the modern, or the Coptic. It is only of the former we are treating.

The learned Leipsius, in the "Annals of Archæological Correspondence"—Rome, 1837: maintains that the Egyptians had *two* colloquial dialects in use, which were very distinct—

1st—the ιερα γλωσσα, or ιερα διαλεκτος, which is the *classical* or *sacerdotal*—

2d—the κοινη διαλεκτος, which is the *popular* dialect.

The *sacred*, or *hieroglyphical* writing, as well as the *hieratic*, of all ages, presents to our view the sacerdotal or classical dialect; but the *demotic*, or *popular* writing, as well as the Coptic literature, presents the *popular dialect*.

This is the main reason why the modern *Coptic*, which preserves the ancient popular dialect, will not always translate words written in the classical idiom, and in the anterior hieroglyphic and hieratic characters.

Indeed, St. Clement,——— of Alexandria, A. D. 194, is the only one* of the early Greek writers, who deigned to take notice of Egyptian writings; and the good sense of his short description concerning them is confirmed by modern research. In his "Stromates" he says,

"Those who, among the Egyptians, receive instruction, learn first that species of Egyptian writing which is termed *epistolographic*—i. e. our demotic; they next learn the *hieratic*, or sacerdotal; and lastly, the *hieroglyphic*, or sacred."

So that an Egyptian, in St. Clement's day, might have been able to read and write the *demotic*, without its necessarily following that he should be versed in the other two; in the same manner, that Orientals may be familiar with the Sulus or Reihàni characters of the Turkish without being able to write, or even read, a document written in the Divàni or Kyrma styles. This observation, however, will better apply to the Egyptian scribes, in the days succeeding "*Haphré*"—("Apries"—Pharaoh *Hophra*, of Jeremiah xxvii. to xliv.: 2nd Kings xxv. and 2nd Chronicles xxxvi.: whose name, in hieroglyphics, is also "RENNSTO"—the *abominable Pharaoh*)—B.C. 569: when the *demotic* writing may have been first introduced; because, before that period the graphical styles appear to have been limited to the *hieratic* and the *hieroglyphic*, until the eighteenth dynasty, or B. C. 1600—previously to which time, it is uncertain if the hieratic existed; so far as I, who am now far away from the vortex of discovery, have been able to learn. Monsieur E. Prisse, however, a learned hieroglyphical pioneer, informs me, in a recent private letter, that he has found a *hieratic* papyrus of a new king of the 1st. Memphite dynasty. If the *king* can be clearly identified, which I confess my present inability to comprehend, this fact will carry back *hieratic* writing no less than chronology, unnumbered centuries before the Memphite Pyramids! Rumors have since reached me that Dr. Leipsius' present pyramidal researches will confirm Manetho's early arrangement and produce a vast accession of interesting historical facts, concerning the regal builders of these mausolea, as well as their household.

The ancient writing of the Egyptians was therefore divided into three distinct classes—viz: the hieroglyphic or "sacred sculptured characters," which was the original, and is the monumental method—the hieratic or "sacerdotal," which is an abbreviative method, used by the scribes and priests in literary pursuits, in current use prior to 1500 B. C.; and which, written from right to left, is a tachygraphy or shorthand of the preceding—and the demotic, styled in the Greek translation on the Rosetta Stone *enchorial*; which, coming probably into general use after the Persian conquest, B. C. 525, is a still more expeditious style of writing. It is written from right to left. The modern Coptic is, however, traced from left to right, as the Christianized Egyptians followed the Greeks in alphabet and graphical system.

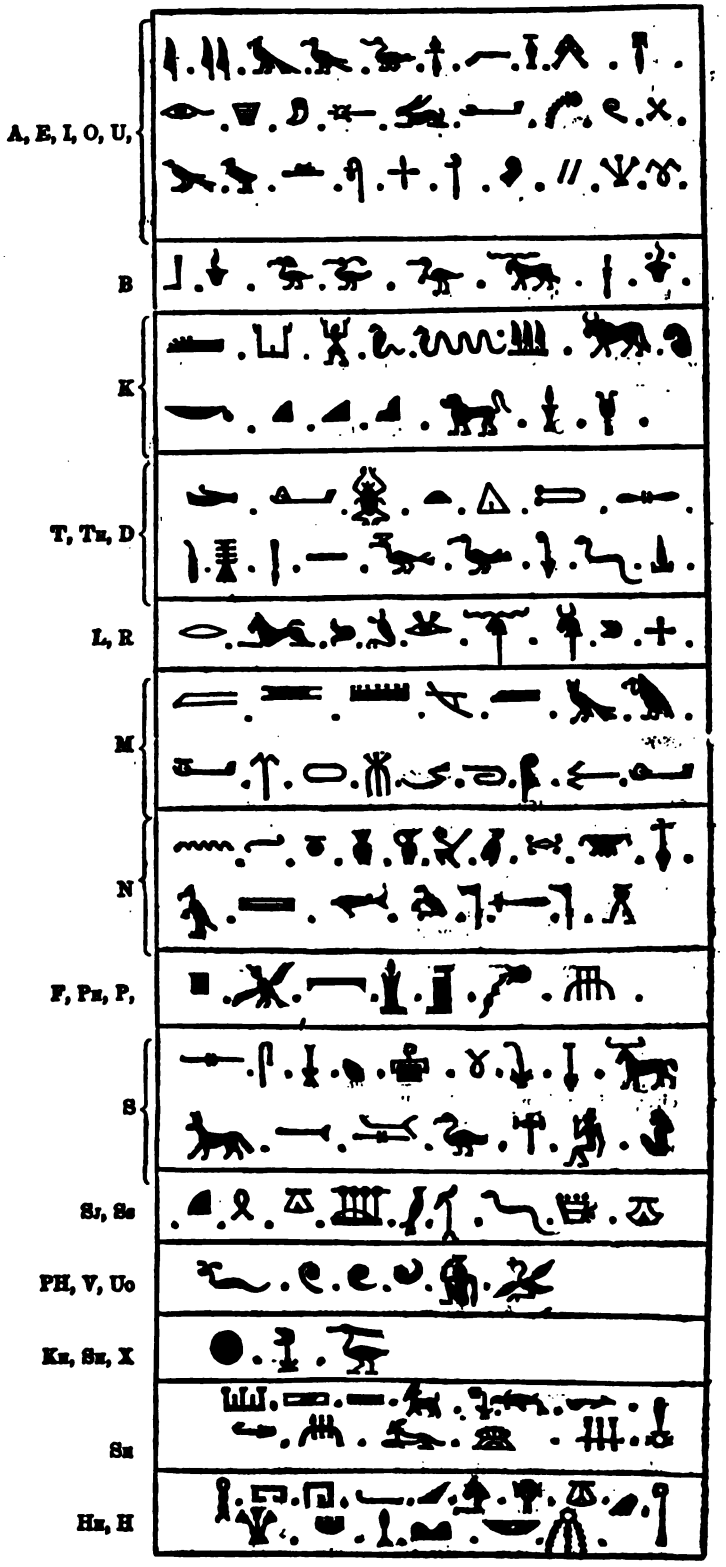
* Herodotus and Diodorus picked up a few rumors of the mode of writing, misunderstandingly as usual.

The following alphabet will furnish a general idea of the hieroglyphical homophones, as well as of the phonetic value of each symbol. I append to this table a Coptic alphabet also.

COPTIC ALPHABET.

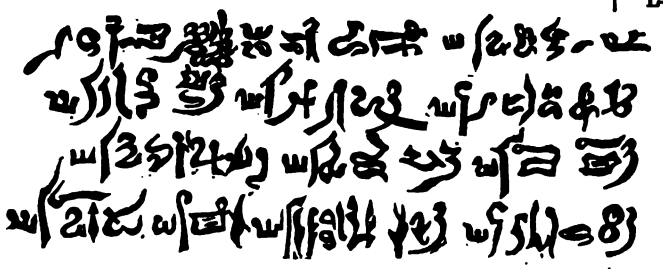
ⲁ	ⲁ	Alpha	A
ⲃ	ⲃ	Vida	B
ⲅ	ⲅ	Gamma	Gz
ⲇ	ⲇ	Dalda	D
ⲉ	ⲉ	Ei	E
ⲍ	ⲍ	Zida	Z
ⲏ	ⲏ	Hida	Ez
ⲑ	ⲑ	Thida	Tz
ⲓ	ⲓ	Iauda	I
ⲕ	ⲕ	Kabba	K
ⲗ	ⲗ	Laula	L
ⲙ	ⲙ	Mi	M
ⲛ	ⲛ	Ni	N
ⲝ	ⲝ	Exi	X
ⲟ	ⲟ	O	O
ⲡ	ⲡ	Pi	P
ⲣ	ⲣ	Ro	R
ⲥ	ⲥ	Sima	S
ⲧ	ⲧ	Dau	D.T.
ⲩ	ⲩ	Ue	U.V
ⲫ	ⲫ	Phi	Pz
ⲭ	ⲭ	Chi	Hz
ⲯ	ⲯ	Epsi	Ps
ⲱ	ⲱ	O	O
ⲳ	ⲳ	Shei	Sz
Ⲵ	ⲵ	Fei	F
Ⲷ	ⲷ	Khei	Kz
Ⲹ	ⲹ	Hori	H
Ⲻ	ⲻ	Sjanja	Sj
Ⲽ	ⲽ	Scima	Ss
Ⲿ	ⲿ	Dei	T

HIEROGLYPHIC ALPHABET.



Of the hieratic and demotic I have made no study, but the succeeding inscriptions will indicate their appearance. It is the first line of a poem in the hieratic character, from a papyrus now in the British Museum, commemorating the campaigns of Rameses 2d—Sesostris—and his victories over several Asiatic nations, far remote from Egypt. Its date may be about 1550 B. C.

HIERATIC.

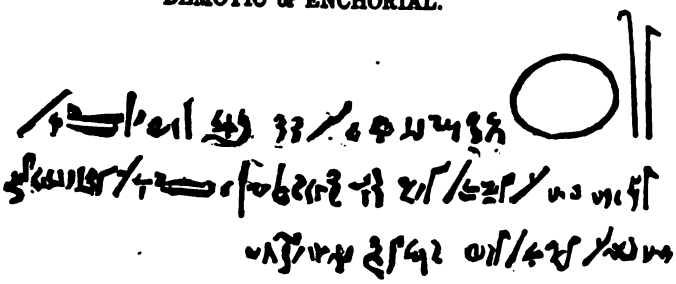


TRANSLATION.

"The wicked race of the country of SCYTHIA * * * * with many kingdoms * * * * the soldiers of the country of IBETO, of the country of MAOSO, of the country of TOSI, of the country of KESHKOSH, &c.

It proceeds with the names of countries, the geography of which is unknown.

DEMOTIC or ENCHORIAL.



This is from a papyrus in the Museum of Turin.

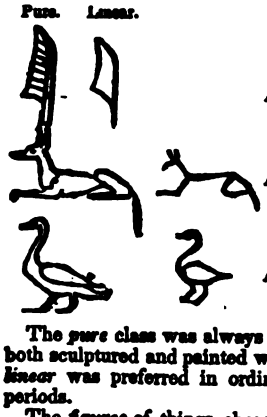
TRANSLATION.

"In the 26th year, on the 18th of the month of Athyr, of the reign of the sovereigns Ptolemy and Cleopatra his sister; the children of Ptolemy and Cleopatra, gods Epiphanes."

This papyrus is a civil contract for the sale of the profits of the offerings in certain tombs. Even in Ptolemaic times, Egyptian law did not recognize as legal any documents not written in the native characters and language. It is of the last year of Philometor, about B. C. 146.

HIEROGLYPHICS, or monumental writing, are the primitive and sacred style; the most ancient monuments and papyri being in this character. It is divided into two classes—the *pure* and the *linear*—the latter being, as is explained by the following instances, a reduction of the former.

Pure. Linear.



A *reed*, phonetically, A.

A *jackal*, symbolically, a PRIEST

A *goose*, phonetically, S., Figuratively the *bird* goose—symbolically *offspring*.

The *pure* class was always sculptured or painted, and, in general, both sculptured and painted were employed on public edifices. The *linear* was preferred in ordinary life and literature of the earlier periods.

The *figures* of things chosen as *hieroglyphics* are ranged into the following sixteen categories.

A—Celestial objects—as *sun*, *moon*, *stars*, &c.
B—Man, of all ages, sexes and ranks, in all positions of the body.
C—Parts of the human body—as an *eye*, *hand*, &c.
D—Quadrupeds—domestic and savage—as a *bull*, *giraffe*, *monkey*, &c.
E—Birds of divers species—as a *vulture*, *hawk*, *duck*, *ibis*, *owl*, &c.
F—Reptiles of various kinds—as a *crocodile*, *frog*, *snake*, &c.
G—Fish, of a few varieties.
H—Insects—as a *beetle*, *scorpion*, *wasp*, &c.
I—Plants, flowers, and fruits.
J—Articles of dress or costume—as *helmets*, *collars*, *shoes*, &c.
K—Furniture, arms, and ensigns—as *thrones*, *bows*, *sceptres*, &c
L—Household utensils—as *vases*, *bowls*, *knives*, &c.
M—Instruments relating to arts and trades—as a *saw*, *hatchet*, *blowpipe*, &c.
N—Edifices and buildings—as *temples*, *obelisks*, *houses*, *boats*, &c.
O—Various geometrical forms—as *squares*, *ovals*, *angles*, *circles*, *segments*, &c.
P—Monstrous or fabulous Images—as a HAWK with a *human* head. SPHINX—a *lion's* body with a *man's*, a *ram's*, or *hawk's* head—*men*, with the heads of *animals*—and other unnatural combinations; all conveying however some metaphorical, allegorical, or mystical signification

The exact number of the hieroglyphical figures not being yet ascertained, the complete amount of varieties used by the Egyptians cannot be positively defined. Approximately, their number may be set down at 900, and time will develop a very few more.

Sculptured hieroglyphics were executed in "Intaglio," in "Rilievo," or in "Intaglio rilevato." They were frequently painted, in minor structures, without being sculptured; but were rarely sculptured on public monuments (save perhaps on obeliaks) without being also painted. In writing they were sometimes colored or illuminated, but usually only in black or red. The colors given to each symbol were not arbitrary on the part of the artist, but were applied according to systematic rules, more or less consistent with the nature of the object—thus, the Heavens were painted blue—the Earth red—Man as follows; Egyptian males in red as the most honorable color—meaning symbolically, the "heat of fire," and the "male principle"—Egyptian females, in yellow, symbolizing the "light of fire," and the "female principle"—Other nations were depicted as nearly as the artist could approach their true color—as Asiatics in various shades of flesh color; Berbers in brown of divers hues—Negros in black.

Quadrupeds, birds, insects, fishes, plants, in the colors most appropriate to their natural aspect. Woods, in yellow—copper, in green—edifices, in blue—and so on. To these rules there are some exceptions, not however, produced by caprice.

Disposal of the hieroglyphics—in vertical column from top to bottom—in horizontal lines. Read from left to right, or from right to left; beginning from that direction toward which the heads of the animals are pointed. There are exceptions, I admit, but this is the general order.

Different species of signs and symbols—in the hieroglyphic character are thus classed:

MIMIC—or figurative.
TROPIC—or symbolic.
PHONETIC—or "signs of *sound*"—i. e. alphabetic.

Each of these expressed ideas by diffent methods.

FIGURATIVELY—viz: *συμβολογικὴ κατὰ Μίμησιν*—method explaining itself by *imitation*.

These expressed precisely the object of which, with more or less fidelity of design, they presented the image to the eye—as a disk, for the sun; a crescent, for the moon; a crocodile, for that reptile.

SYMBOLICALLY—Subdivided into four principal methods, under the following rhetorical rules, viz:

1st. By Synecdoche—the part placed for the whole—as the head of an ox, to designate an ox—the head of a goose, to represent a goose.

2nd. By Metonymy—the cause for the effect; the effect for the cause; the instrument for the labor produced—as "a month" by a *crescent*, with its horns turned downward, to designate the end of a lunation: fire, by a column of smoke from a stove: writing, by the combination of emblems given in the preceding chapter.

3rd. By Metaphor—as a mother, by a *vulture*, because this bird was said to nourish its young with its own blood: a king, by a *bee*, as this insect is subject to a monarchial government: a priest, by a *jackal*, to indicate his watchfulness over sacred things: a physician, by a species of *duck*, the name of which was *ceini*, while the phonetic name of a doctor was *ceini*—as, even in our day, a *duck* is an excellent hieroglyphic for medical empiricism, because its phonetic cry is "*quack*, *quack*."

4th. By Enigma—thus, an ibis stood for the god THOTH HERMES, owing to a supposed mystical connection between the bird and the deity: a branch of lotus, or other parts of this flower, indicated the Upper Region, or Upper Egypt—while a tuft of papyrus, symbolized the Lower Region, or Lower Egypt: a sphinx, (always *male* in Egypt) with a *lion's* body and a man's head, represented royalty—or intellectual power combined with physical strength.

These ideographic signs abound in Egyptian legends; but can be, and often are, expressed by alphabetic "homonymia" and synonymes.

PHONETICALLY—(from the Greek *φονη*, *sound*.) These signs are *letters*, expressive, not of ideas, but of sounds, like our A, B, C, D. They are, by far, the most numerous emblems in hieroglyphic writing; and are *alphabetic*, and not *syllabic*.

The fundamental principle of the phonetic system consists, in representing a sound by the pictorial image of a physical object, of

which the name, in the colloquial idiom of the Egyptians, had for *initial* articulation, or beginning letter, the sound which this *sign*, or image, was intended to express—thus:

the tuft of a Reed, called *Ahs*, stood for A.

an Eagle, " *Akhom*, " A.

a Field, " *Kot*, " K.

a Cap, " *Klapht*, " K.

an Owl, " *Mooldàf*, " M.

a Mouth, " *Rò*, " R.

a Beetle—scarabæus, " *Thore*, " TH.

an Egg, " *Sooke*, " S.

a Hand, " *Tot*, " T.

a Lion, " *Làbe*, " L.

a Water-tank, " *Sheei*, " SH.

In teaching little children our own alphabet, we often adopt a system precisely similar; as,

" A, was an Archer, ——, ——, ——.
B, was a Butcher, ——, ——, ——.
C, was a Crier, ——, ——, ——.
D, was a Doctor, ——, ——, ——."

or otherwise,

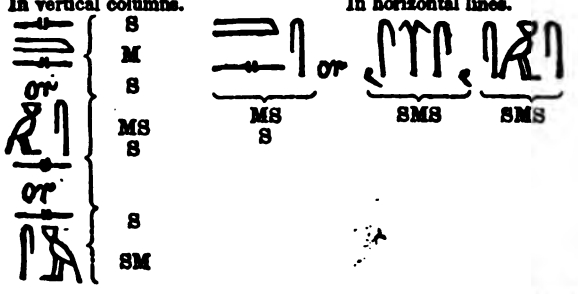
" A, was an Apple-pie;
B, bit it;
C, cried for it;
D, danced for it;
E, eyed it."

The copiousness of this principle, in the variety of words commencing with the *same* initial, permitted to the scribe a choice of " homophones," or " similars in sound," to express the same letter; thus, the letter R could be expressed by a mouth, *ro*; or by a pomegranate flower, *romàn*; or by a tear, *rime*: T by a hand, *tot*; by a wing, *tenh*; or by a hoopoo, *tepeep*: S by an egg, *sooke*; or by a goose, *ser*; and so on; as I have exemplified in the word *America*.

The number of homophones allowed to each letter was, after all, not very considerable; nor was their choice, in the Pharaonic period, dependent on individual caprice. In later times, the degradation of art in Egypt, by the Ptolemies and Romans, corrupted the simplicity of pristine orthography, by the addition of signs unknown before; and the scribe sought, by the profusion of his fantastic homophones, to disguise his ignorance and his inability to equal his glorious precedents.

Yet, in the wise laws which regulated his primeval art, the scribe of ancient days had an abundant selection at his disposal, not only of varied *phonetic* signs, symbolically expressive of meanings corresponding to the dignity of his theme, but adapted to *horizontal* or *vertical* inscriptions. For instance; the Coptic word ⲥⲉⲙⲥ, *sems*, could be written as follows:

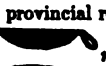
In vertical columns. In horizontal lines.



As in the Hebrew, Phœnician, Arabic, and other Semitic languages, the *vowels* in ancient Coptic were vague, and habitually omitted. The *consonants* indicated the word; as, at the present day, is customary in writing *short-hand*. In this manner, Domitianus became *Dmtns*; Berenice is written *Brnk*; Philippos is sometimes *Phlplpps*, and, in some cases, *Plps*.

One great advantage accrued from this power of *vocalic* suppression, and the admissible transmutation of L for R; because thereby the differences of *dialects* in speech disappeared from the graphical texts. There were *three* colloquial idioms of the same language among the denizens of the Nile in Coptic times; and we may infer that it was the same in ancient days; especially now, that Dr. Morton's triple classification of Ancient Egyptian Crania, indicates the primitive existence of three varieties of the Caucasian in Egypt. Among the Fellàhs of the present day, three idioms of Arabic are, to a practised ear, discernible; the *Saeèdee*, or Upper Egyptian provincialisms; the *Ghàrbee*, or Western; and the *Sherkàwee*, or Eastern, referrible to the lower provinces. It was anciently somewhat the same; for,

in Lower Egypt, the people spoke the *Memphitic*,
" Middle " " " " *Bashmuric*,
" Upper " " " " *Sahidic*,
} dialects.

But, by the suppression of the vowels, and the transmutability of certain consonants, the same combination of hieroglyphics could be vocally enunciated, by each provincial reader, according to his own peculiar idiom. The verb  Kel, to *fold*; might be read *kal*, *kel*, *kol*, or *kul*; or *ka* *r*, *ker*, *kor*, or *kur*.

It must be observed, that when the introduction of Christianity caused the hieroglyphic, hieratic and demotic characters to be abandoned, (as savoring too much of *heathenism* for the delicate fingers of those, in whose eyes every legend was an invention of the foul fiend, simply because they were too stultified to comprehend, too fanatical to inquire) the Greco-Coptic alphabet was substituted in lieu of the ancient system; but the language, beyond a few hellenic engraftments, and a few idioms introduced by Jews, Romans and Arabs, remained nearly the same, till the invasion of Aamer-ebn-el-As, and the establishment of the Saracenic Caliphate in A. D. 540. Arabic gradually superseded it; and I was told, that the last *speaker* of Coptic died some seventy years ago.

The process adopted by modern hierologists, in translating ancient Egyptian legends, is to transpose the hieroglyphics, according to their corresponding values in Coptic letters; the roots are then in general traceable in Coptic lexicons; but it requires vast erudition, intense study, and long practice, to become a translator. In ancient days, a hieroglyphical text could be read as currently, as, in our day, a page can be read in the Chinese language, or a treatise on Algebra in any of our tongues; both of which, like an Egyptian legend, offer a continual intermixture of phonetic and ideographical signs.

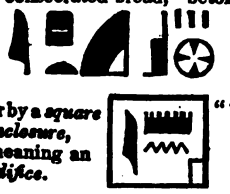
The three component principles of the sacred writing—that is to say; the *figurative*, by imitation; the *symbolic*, by assimilation; and the *phonetic*, by alphabetical arrangement; were applied to all the parts of speech. A noun could be often written in each method alone, or expressed by the union of two; and, not unfrequently, by an intermixture of all three, in the same word. It became necessary to indicate to the reader, through which of these principles he should understand a given combination of symbols. To effect this desideratum, the Egyptians introduced certain arbitrary signs, as *determinatives*. For example: two eyes, drawn in an inscription, might mean AA; or represent simply *two eyes*; or imply the act of vision. In the first case, the writer merely drew *two eyes*; in the second, he would add one arbitrary sign; and in the third, he used another arbitrary sign, to denote that he meant a *verb*, or the act of seeing.

With those rules, and their application, the only way to gain an adequate acquaintance with the subject, is to consult Champollion's grammar. I merely attempt to give a superficial view of its wonderful results. The following will explain some of these determinatives of *nouns*.

and so on; each *determinative* being appropriate to the nature of the object determined: the names of deities by the image of the peculiar god intended; the proper names of men and women by the figure of a male or a female, as

Pet-Hor-Phra—" he who belongs to Horus and to Phré" (the sun) being the hieroglyphical mode of spelling Potiphar, from a papyrus of Lord Mountnorris.

Names of Egyptian localities were determined by the sign "consecrated bread," betokening *civilization*,



Tope or Nope—

or by a *square inclosure*, meaning an *edifice*.

"the abode of Amun"

Amunei.

} Thebes.

Foreign countries were indicated by the sign "Kah"—country; generally, however, with the addition of the *barbarian mace*, (termed "Lissan" and "Aboo-sélem" and in use in Nubia to this day) above it, as For example,

Barbarian country.

"Kanana—barbarian country"—i. e. Canaan—conquests of 18th Dynasty, prior to B. C. 1500.

"Kush, barbarian country, perverse race," being the Egyptian designatory name and title of Negroes, prior to B. C. 1600.

The names of kings were determined by the oval sign, termed, by the Champollionists, "*cartouche*," which incloses the names of Egyptian monarchs during a period of 3000 years. Thus, besides the many other instances in these chapters, we have now before us,

PTOLEMAIS
"Ptolemy-Soter"—B. C. 304.

KLEOPATRA
"Cleopatra"—B. C. 52.

To distinguish among so many sovereigns, the Egyptians, from some period prior to the 16th dynasty, B. C. 2272, gave to each Pharaoh *two* cartouches—the first of which is called the *prenomen*, and is generally *symbolic*, containing titles: while it is always the designatory oval by which the individual Pharaoh is known—the second is called his *nomen*, and is generally altogether *phonetic*, containing his *proper name:* like our *Surnames* and *Christian names*.

No. 1. No. 2.

No. 1.
Title—*Pharaoh.*
Prenomen—*Sun Lord of justice.*

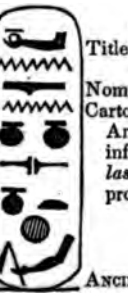
No. 2.
Title—*Son of the Sun.*
Nomen—AMuNoPH, *Moderator* of the land of purity and justice—i. e. Egypt.
Cartouches of *Amunoph the 3rd*, B. C. 1692. It is his *statue*, which is called that of *Memnon!* who did not exist in Pharaonic days in Egypt! and whose *vocality* was a priestly humbug.

No. 1. No. 2.

No. 1.
Title—*Pharaoh.*
Prenomen—*Sun, guardian of Truth, approved of the Sun.*

No. 2.
Title—*Son of the Sun.*
Nomen—*Beloved of Amun, Rameses.*
Cartouches of Rameses III.—the great Sesostris—B. C. 1565.

No. 1. No. 2.



No. 1.
Title—*Sun, Lord of the two regions*, i. e. of Upper and Lower Egypt.
Prenomen—*Autokrator Kaiseros.*

No. 2.
Title { *Son of the Sun.* / *Lord of the Rulers*—i. e. King of Kings.
Nomen—*Antoninus Sebastos.*
Cartouches of the Roman emperor, Caesar Antoninus Augustus; better known as the infamous *Caracalla*, A. D. 211—being the *last royal name* found in hieroglyphics, and probably the last recorded in that character.

Ancient Egyptian System of Numeration.

Modern civilization, springing from the ashes of the past and following, often without acknowledgment, the hoary precedents of *Asiatic* and *Egyptian* antiquity, has adopted for the arithmetical notation of a certain series of ideas in relation to number and quantity, *signs* which have no similarity to the system used for the exposition of other ideas, expressed by words in colloquial language.

Our signs for numbers, or ciphers, are *ideographic;* have no relation to the *sound* of the same numbers; are totally removed in nature from our alphabetic system; and are independent of the diversities of language; for, whether read in German, Spanish, English, or other tongue, the ciphers 1843 express that number to the mind of every European nation.

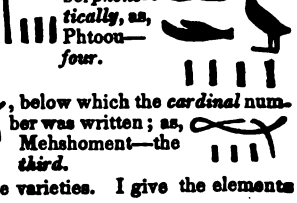
The Egyptian primitive ciphers, on the contrary, are consistent in nature with the Nilotic system of writing, and enter, without effort, into one of the three methods by which their scribes represented ideas.

Egyptian numerative signs are divisible into *ordinal* and *cardinal;* the former determining the relation of an object in regard to other objects of the same species—as, the *tenth* year, the *hundredth* psalm; the latter designating the *quantity* or *number* of these objects—as, one, two, three, &c.

Cardinal numbers could, in writing, be expressed in three methods: 1st. By the repetition of the object itself; thus a hatchet, symbolical of a god, when repeated *nine* times, meant 9 gods.

2nd. By writing the above symbol of a god, and following it by marks of *unity*, as, they expressed *three* gods.

3rd. By writing the number *phonetically*, as, Phtoou—*four*.



Ordinal numbers were determined by the sign , below which the *cardinal* number was written; as, Mehshoment—the *third*.

Of these methods there are some varieties. I give the elements of the hieroglyphic numerical table:

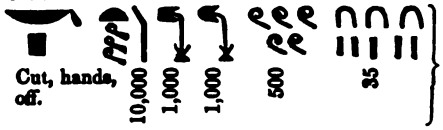
—sign for *units*—repeated in groups up to 9
" *tens* " " " 90
" *hundreds* " " " 900
" *thousands* " " " 9,000
" *myriads*, or *tens of thousands* " 90,000

Beyond this number, they proceeded with a combination of these signs, resembling 10,000×2000=20,000,000.

The *Hieratic* affords some reductions of the same system.

Nifaiat-Kah, the "country of the *nine* bows"—Lybia; so termed as early as OSORTASEN I., prior to B. C. 2000.

Twelve thousand, or 10,000 and 2,000; as in the record of the enemies slain, after a battle between RAMSES-MAIAMUN IV.—B. C. 1470—and the Asiatic nation of *Mashoash*.



Cut, hands, off.

that is, 12535 hands cut off from the dead of the *Mashoash*, to show their number; as it is still the fashion among the Turks to cut off the *ears* of the enemy's dead, string them on sticks in sets of a hundred, pickle them, and send them to Constantinople in proof of victory. During the Greek revolution, it was customary, on both sides, to resort to the same primitive method of counting the dead; though, to increase the number of such trophies, both Greeks and Turks generally cut off the ears of *their own* dead as well, to swell the *bulletins* of triumph, claimed, of course, by each party. In the last war with Russia, when the Turks fled (as they invariably will, on encountering the European bayonet,) it was observed, that the cavalry always made off first, lest they should be fired at by their own infantry, who were anxious to have the benefit of their horses! The most daring of the Turkish troopers are called *Delhi* (*madmen*,) from their recklessness of human life. Their motto is, to conquer or die; and, as Baron de Tott remarks, "ils ne font ni l'un, ni l'autre."

The ancient Egyptians understood decimals and fractions; and, in short, the papyri, existing in various museums of Europe, containing long *inventories* and *accounts*, show that the priests were masters of arithmetical book-keeping also; a science developed 3000 years later by the Italian merchants.

In their notation of TIME (besides the astronomical *cycles*, and perpetual *calender*,) the Egyptians regulated their ordinary dates by the reign of each Pharaoh; reckoning from the date of his accession to the throne to the day of his death. As in England, the 5th year of Victoria, or in France, the 12th of Louis Philippe; so in Egypt, an act was chronicled, "In the fourth year of the Pharaoh, SHISHONK, the 10th day of the month Paopi."

This chronological system has been of immense advantage to the modern hierologists, by enabling them to ascertain the length of each king's individual reign, and also by assisting them in other computations of relative eras for events; while, from the multitude of tablets bearing *dates*, and still existing, we can correct and confirm history. I give further on, in a note, some facts relating to *Persian* monarchs, and will add two other instances.

Manetho tells us, that Sesostris (who is our RAMSES 3rd—B. C. 1565) reigned 66 years, 2 months. A few years ago it was pretended (even with the example of George III. before our eyes,) that such a reign was extremely improbable. We now have Stelæ bearing dates, of the 3rd, 4th, 8th, 9th, 14th, 30th, 34th, 35th, 37th, 38th, 40th, 44th, and 62nd years of his reign. Nor need *longevity* be claimed for the ancient Egyptians; because, while the Almighty vouchsafed to the *Hebrew* patriarchs an especial duration of life, we have positive evidences that, in Egypt and among Egyptians, the average life of man, in ages before Abraham, was precisely what it is at present.

Again, THOTHMES the 4th (Mœris) is said, by historians, to have reigned only 12 years 9 months.

When, in 1839, my much-honored friend, A. C. Harris, Esq., of Alexandria, and myself, wandered one day in quest of "hieroglyphical adventures," along the craggy ledges, caverns, tombs and quarries of the hills behind *Zebayda* (middle Egypt,) we stumbled on a *tablet* apparently of the *forty-second* year of this king, which seemed to record that, in this year of his reign, stone had been quarried at this place for the temple of THOTH at Hermapolis Magna—Aishmoonèyn—on the opposite side of the Nile. If this should prove authentic, we should be enabled to correct history from a hieroglyphical date. Sir J. G. Wilkinson had already found dates of the 27th (see Materia Hieroglyphica;) and this fact demands a more critical investigation of the tablet alluded to, than in our hurried ramble we were able to compass; as it would amend Rosellini's and Champollion Figeac's arrangement of the later reigns of the 18th dynasty. The vast relics left by Mœris, seem to demand an extension of his reign beyond 12 years and 9 months.

From the summit of the hill, I directed my telescope with vain regrets toward the mounds of Aishmoonèyn; where, up to 1825, a noble *portico*, (added by Ptolemy-Lagus, in the name of Philip Arridæus, about B. C. 320, to the temple, which had *then* existed for 1600 years,) had stood, in majesty, and in safety, at which time Mohammed Ali caused it to be destroyed, to supply building materials for his regenerating and civilizing rum-distillery at Mellawee.

In hieroglyphics, the sign for YEAR was , figurative of a *palm* branch, and *symbolic* of a year, because, according to Horus-Apollo, "of all others this tree (the *date-palm*) alone, at each renovation of the moon, produces one additional branch, so that in twelve branches the year is completed." The plausible reason is, that, in Egypt, the lower branches of the date-palm are cut close to the trunk once a year.

MONTH was , "the *moon inverted*," (Horus-Apollo) symbolic of *lunar* motion.

DAY was , symbolic of the *sun's* diurnal course. And thus the 15th of March, 1843, in hieroglyphics would be,

I will now proceed to the analysis of one hieroglyphical text, and the production of a few others; by which the reader will be convinced, that these things are no longer, thanks to the Champollionists, "*unintelligible* mysteries."

"Grammaire Egyptienne," p. 398—and Champollion Figeac, p. 225. Read from right to left.

No. 1—is composed of two signs, the figure of the god KHONS, recognizable by his emblems—he is the subject of the proposition, and signifies, "I the god Khons;" the other sign above him is *phonetic*, and is the root of the verb *eiti*—to give, or accord.
No. 2—is *phonetic*—it reads *she-m*, and signifies, to go.
No. 3—the pronoun is *phonetic*—the figure that of a *king*—the group reads *pephhont*, his majesty.
No. 4—is L, the preposition *to*.
No. 5—the first four signs are *phonetic—Bashtan*—the other two, one *figurative* of a *country*, the other *symbolic* of *civilization*—meaning a civilized country.
No. 6—is L, the preposition *to*.
No. 7—is *phonetic*—reading *nohem*, to rescue, deliver.
No. 8—is *phonetic* and *symbolic—si-t*, daughter.
No. 9—is *phonetic*—N, the preposition *of*.
No. 10—is *figurative* of the idea, chief.
No. 11—is N, *of*.
No. 12—as above, No. 5.

The current translation is, "I, the god KHONS, consent that his majesty (the king of Egypt) should go to the civilized country of Bashtan, to rescue (probably to *marry*) the daughter of the chief of the country of Bashtan."

This extract is from the 15th line of an historical tablet, existing in the ruins, southeast of Karnac, Thebes. Epoch uncertain.

The following are facsimile texts, culled from Champollion's grammar, to illustrate the method introduced by that immortal scholar, for translating hieroglyphical legends into Coptic, and thence into French

A—Page 409.

"On the left hand, (or western bank of the Nile,) I have caused two obelisks to be erected."

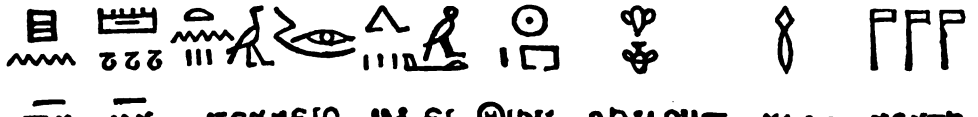
Speech of AMUNOPH the 3rd.—on a stela dedicatory of his palace, the Amunophium, Thebes—B. C. 1690.

B—Page 408.

Amon. mon père, de les ordres J'exécutai

"I have executed the orders of my father, Amun."

C—Page 184.

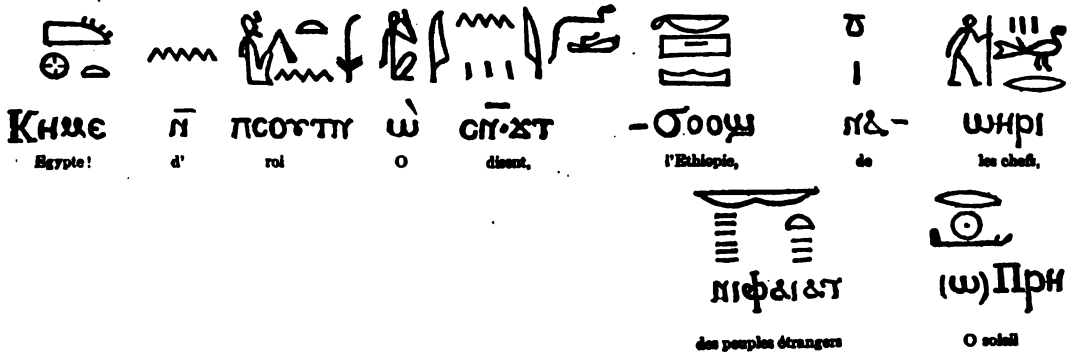


cet, edifice, contemplez, venez, Derry, qui résidez dans grands, O dieux!

"O great gods, who reside in Derry, come and contemplate this edifice!"

Dedications of the temple of *Amada*, in Nubia, epoch about 1700, B. C. At this very day, there is an adjacent town named *Der* while its ancient name was *The-Rè*, the abode of Rha, the Sun—a *Heliopolis*, in Nubia!

D—Page 405-6.



Egypte! d' roi O disent, l'Ethiopie, de les chefs,

des peuples étrangers O soleil

"The chiefs of Kush-countries (i. e. *Negro* countries, lying above lat. 15.) say, O King of Egypt! O Sun of foreign nations!"
From the tomb of an African prince, at Thebes.

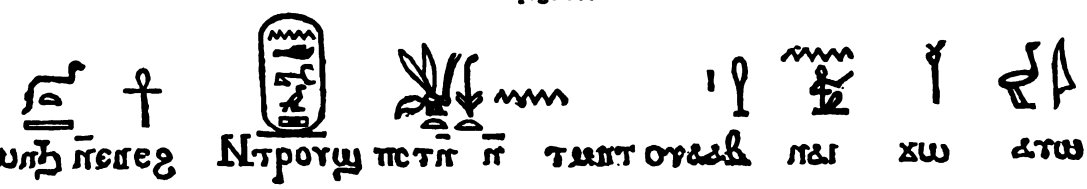
E—page 500.

entiere, la terre, de, seigneur, du, grand, chef, du, etant, la venue,

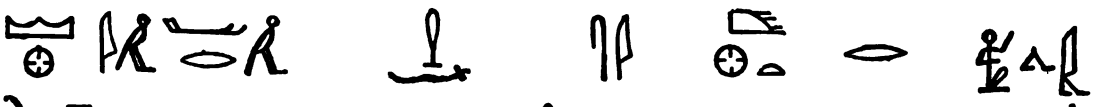
avec lui, entière, de la terre, les contrées, voici, l'Egypte, vers, Cambyse,

"On the coming of the great chief, lord of the whole earth, CAMBYSES, to Egypt, behold! all the nations marched with him"—alluding t
the vast army of the Persians. From an inscription on the statue of the priest, "Outohem Pisoten," in the Vatican Museum, Rome

F—page 500-1.



vivant, toujours, Darius, roi du, la majesté, à moi, ordonne, et

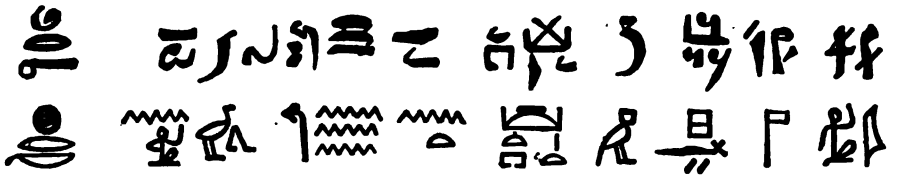


Arma-payn, dans, sa majesté, voici que, Egypte, en, que j'allasse

"And his majesty, King DARIUS, ever living, ordered me to go to Egypt, while his majesty was in Aram;" i. e. Assyria—now called *Roum*, the root of *Armenia*. Same statue—epoch between B. C. 525 and 485—

Idem—page 183.

The subjoined example will afford a good idea of the transition from the *linear hieroglyphical* character into the *hieratic*. It is from the grand "Ritual for the Dead."



vous tel, je suis arrivé, la demeure, de, l'eau, dans, celui, dieu, O,

"O god, who resident in the habitation of waters, I have arrived as far as thee!"

The following are extracted from the "Antiquities of Egypt," before referred to, with some additional notes.

G.

Under

thy sandals

(is)

Kol, the barbarian land

Kush, (Nigritia)

(is)

in

thy grasp.

"KOL, the barbarian land, is beneath thy sandals; KUSH (Nigritia) is within thy grasp."

Conquests of Rameses 2nd; depicted in the Hemispeos of *Beyt-el-Walee*, Nubia—B. C. 1570.

KOL, or KOR, was an Asiatic country. The phraseology is identical with *Romans* xvi., 20—1 Cor. xv., 25–7. The same analogy to the measured phrases or parallelisms of the *Hebrews* poetry is equally discernible in the succeeding H and I; as well as in most Egyptian legends: strongly confirmatory of the common *Asiatic* origin of both nations.

H.

Thy

name

(is)

firm

as

heaven;

the duration of thy days (is as)

the disc of the Sun.

Western face of the Obelisk of Luqsor—Place de la Concorde, Paris—sculptures of Rameses 3rd—Sesostris—B. C. 1550.

I.

O thou

ruler

of

Egypt,

(thou)

Sun

of

"*Nifaiat*"—Lybia—(literally, the nine bows)

shall not be (stand)

the impure

before thee

"O thou ruler of Egypt, thou sun of Lybia, the impure shall not stand before thee." "*Nifaiat*" is the plural of *phet*, Coptice, *a bow*; singularly associated with *Phut*, the son of Ham, whose descendants colonized the "Belad-ed-djereed"—countries of the date-palm—or Barbary. The bow reminds us of the *Numidian archers*.

From a tablet at Aboosimbel, Nubia, addressed to Rameses 3rd by an African prince—B. C. 1550.

J.

His hand
is
firm
on
his
chariot
like
Monthou, Mars,
Lord
of the land of purity and justice—Egypt.

Conquests of Ramses 2nd—defeat of African nations, at *Beyt-el-Walee*—B. C. 1570.

K.

A Threshing Song.

Tread ye out
for yourselves
twice (i. e. *bis*, meaning, this sentence to be sung *twice*)
O oxen
Tread ye out
for yourselves
Tread ye out
for yourselves
straw
for
men
the grain (a bushel pouring out grain)
who (are)
your masters.

Construction rhythmical.

Tread ye out for yourselves,
Tread ye out for yourselves,
O oxen!
Tread ye out for yourselves,
Tread ye out for yourselves,
the straw;
For men, who are your masters,
the grain.

Or paraphrased.

Hie along, oxen! tread the corn faster;
The straw for yourselves, the grain for your master.

Discovered by Champollion le Jeune, in 1828, in a legend over peasants, pictured in the act of threshing corn. Date prior to B. C. 1500—probably much more remote.

The Fellahs of the present day sing in all their agricultural occupations; and the words of their simple melodies are often identical in nature to the above; while I have no doubt, that the air of the ancient chant of "Maneros" is still preserved in the plaintive (third-minor) notes of modern Egyptians.

Many a time, in my long rambles in Lower Egypt, have I paused to catch the wild, but exquisitely sweet songs of the peasant and the boatman—blended with the incessant notes of the "Ciclade," the hum of the wild bee, and the monotonous drone of the distant *sakia* (water-wheel.)

In Egypt, the grain is separated from the stalk by a bullock-machine, called the *noreg*. There the "ox is not muzzled as he treads the grain," though man is muzzled by Mohammed Ali.

2 1 L.

1st Column—"The Osiriana—(i. e. taken unto Osiris, meaning, the deceased) goddess, queen Onkhas, *sun with a good heart*, the truth-teller. The royal daughter of King Psametik, (Psameticus 1st, B. C. 650,) the truth-teller."

2nd Column—"The Osiriana, goddess, queen, Onkhas, *sun with a good heart*, the truth-teller. Her mother was the divine queen Nitocrit (Nitocris, wife of the above Psameticus) the truth-teller."

From the Sarcophagus of queen Onkhas, the sister of Haphre (Apries, Pharaoh Hophra of Scripture) and the wife of Aahmes, Amasis, B. C. 569. It is remarkable, that Herodotus says, that the tombs of this Amasis and his *wife*, were violated by the insane Cambyses, B. C. 525.

Now this sarcophagus was discovered by the French officers of the Luqsor, (the vessel sent to Thebes for the Obelisk, in 1831,) in a pit 125 feet deep, behind the palace of Luqsor. It was found *broken open*, the mummy *burnt*, and the scorched remains of the desecrated queen, lying around the sarcophagus. It is now safe in the British Museum.

M.

TRANSLATION.

"Knum, the Creator, on his wheel moulds the divine members of Osiris (the type of man) in the shining house of life"—that is, in the solar disc.

The god Amun-Kneph, turning a potter's wheel, moulding the mortal part of Osiris, the Father of men, out of a lump of clay. The clay is placed on the potter's-wheel, which he turns with his foot, while he fashions it with his hands. It is a subject from the mystic chamber of the Temple of Philæ—1st Cataract.

Amun-Kneph, or Neph, Kneph, Chnouphis, Noub—represents the "creative power of Amun"—that is, "the *spirit* of God"—the *breath* of *life* poured into our nostrils.

He moulds man; in Hebrew, ADAM, the first man, meaning both *man*, and *red earth*, or clay. Now consult ISAIAH lxiv, 8. "But now, O Lord, thou art our Father: We are the *clay*, (in Hebrew ADMK, red earth) and thou our *potter*; and we are all the work of *thy hand*." אדם Adm

N

May

thy soul

attain (come)

to

KHNUM, (one of the forms of AMON, the creator)

the creator, (the idea denoted by a man building the walls of a city)

of all

Mankind, (literally *men* and *women*.)

"May thy soul attain to Khnum, the Creator of all mankind."

This alone is a proof of the primitive Egyptian creed of one God, the Creator, (whose divine attributes were classed in triads) of man's possession of a soul, and of its immortality; of a resurrection, and of the hope of such.

Let it stand, for the present, as an insight into the pristine purity of Egyptian belief, in ages prior to Abraham's visit; and let the constant expression of "beloved of a god," "loving the gods," like the Hebrew, "dilectus a domine suo, Samuel," (in the Vulgate,) "beloved of his Lord, Samuel;" attest the primeval piety of the Nilotic family over all contemporary nations, whom we are pleased to condemn as Pagans.

NOTES ON EGYPTIAN OBELISKS.

The term Obelisk is derived from the Latin *obeliscus*, a diminutive of the Greek word *obelos*, meaning literally a *spit*, to indicate the peculiar form of this species of monument; on the same classical principle, that in our day, we facetiously designate them *needles*.

With more propriety, though with equal foundation, they have been termed "rays of the sun;" but, as the Egyptians had apparently no such idea, when they placed them before their gigantic edifices, we need not pause to inquire into the reason of the appellation.

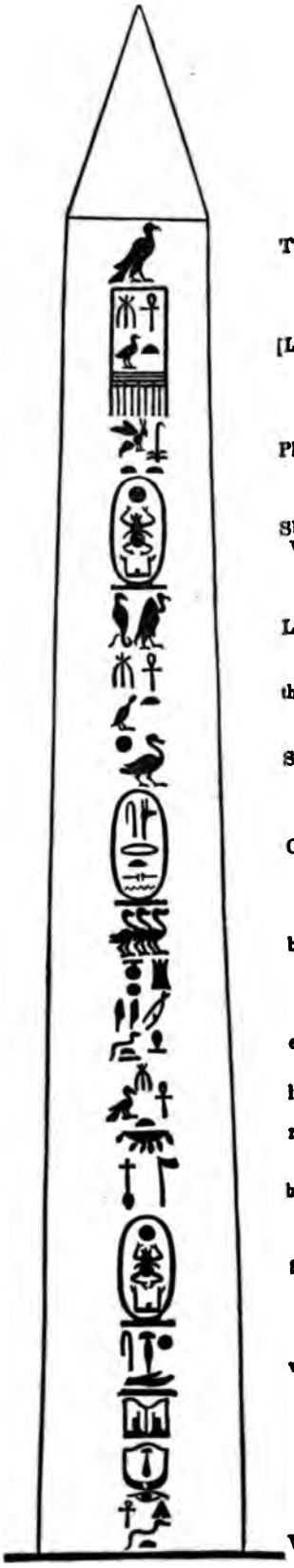
They are purely historical monoliths, generally of syenite, cut by order of a Pharaoh, and placed originally in pairs, in front of large royal or religious buildings, to record in their inscriptions, the name, titles, and dedicatory offerings of the monarch, whose munificence and piety had built, repaired, or otherwise embellished the edifices which these obelisks adorned.

The obelisk, on the cover of this essay, is a copy (with one or two slight inaccuracies) of the one still erect at Heliopolis. It is the most ancient, as well as one of the most beautiful extant, dating about 2070, B. C., in the reign of Osortasen the 1st—of the 16th Diospolitan Dynasty.

It is the sole remaining one of a pair that stood together on the same spot (perhaps the other is there still, under the alluvium,) about 647 years ago, in the time of the Arab historian, Abd-el-Lateef; and confirms the rumors handed down to us by Herodotus and Pliny of the former existence of an obelisk there.

Its height is about sixty-one feet, and its base six and a half. It is a beautiful shaft of red granite from the quarries of Syene, distant six hundred and forty miles from its present site, to which it was conveyed by Osortasen.

I subjoin Rosellini's translation.



The Horus,

[Living of men,]

Pharaoh,

SUN OFFERED TO THE WORLD,

Lord of upper and lower Egypt,

the living of men,

Son of the sun,

OSORTASEN,

beloved of the spirits in the region of Pone,

ever living,

life of mankind,

resplendent Horus.

beneficent deity,

SUN OFFERED TO THE WORLD,

who has begun the celebration of his two panegyries (i. e. general assemblies) to him who makes him,

Vivifier for ever.

That is, dedicated to Phrè, the god sun, to whom was dedicated the city, on the ruins of which this obelisk now stands—termed in hieroglyphics, the city of Phrè; in Greek, *Heliopolis*, the city of the Sun; in Hebrew, *On* and *Beth-Shemmim*, the "House of the Sun;" in Saracenic Arabic, *Ain-es-shems*, fountain of the Sun; and in the *Dèrig*, or colloquial Arabic of the present day, *Matareèyeh*, fresh water, from the purity of its springs.

As an instance of the misconceptions, still prevailing all over the

world on Egyptian subjects, attributable to indifference or to carelessness of observation; for which, in 1843, there is but little excuse, correct information being now accessible to all; and as an evidence that, in 1843, a man who knows nothing of a subject, should at least abstain from *writing* about it; I extract the following paragraphs from "The American in Paris," or Heath's Picturesque Annual for 1843—by Monsieur Jules Janin—pages 22 and 23—on the obelisk of Luqsor, now standing in the Place de la Concorde, Paris.

"Picture to yourself a single block of stone *twenty-four* feet high; its color a beautiful red. You would say this exquisite stone was transparent, it so dazzles you with its beauty: it is slender and delicate, and is covered with a thousand hieroglyphical characters, which will *for a long time*, torment the *Champollions* present and *to come*. They were obliged *to seek* this long stone in the *desert;* to take it down from its almost eternal foundation, where it had stood erect for *three thousand years*."

"To come from so great a distance, to tear *Cleopatra's needle* from its base, to bring it to this *hole*, and *to die* in this muddy and unwholesome puddle!"

"I have seen the foolish taking root: but suddenly I cursed his habitation."—Job. v. 3.

Had the volatile French author, or his equally careless English translator, taken the least pains to *inquire* (as Mr. Aldrich has done in his excellent letter from Paris—vide "New World"—25th February, 1843) before they wrote the above, the purchaser of Heath's Picturesque Annual need not have regretted a portion of his extravagant outlay.

Monsieur Janin's organs of vision must be strangely defective, and must disqualify him altogether for judging of the sizes and heights of *anything* in Paris; when an obelisk, whose shaft measures above *seventy-five* feet English, should dwindle in his view to *twenty-four*. A schoolboy could have given him better information at a glance; nor would his enlightened Government have expended *two millions* of francs, to transfer the obelisk, termed by Monsieur Janin, a *needle* of *Cleopatra*, from the temple of Luqsor at Thebes; which stands on the very bank of the Nile, and on the fertile alluvium, bounded on three sides by verdant fields—a long walk from Monsieur Janin's *desert*. The chronological era indicated for *Cleopatra*, B. C. 1157, is certainly novel, and is Monsieur Janin's copyright. Nor is the sentimental lament about the demise "of this long stone" calculated to elevate "la Place de la Concorde" in the opinion of those, whose knowledge of Paris is derived from Monsieur Janin's account.

If the English translator had sought to correct his original's puerilities, he might have selected the following exquisite description of the two obelisks of Luqsor, from the Appendix to the second volume of the "Egyptian Antiquities," published under the superintendence of the Society for the diffusion of Useful Knowledge, in the Library of *entertaining* Knowledge—London 1836—page 375.

"Both the obelisks are in a state of perfect preservation; the larger is about eighty-two English feet high, and the other about three hundred and thirty-six feet *shorter*."

Monsieur Jules Janin informs the world in general, that the inscriptions on the Parisian obelisk will, "for a long time torment the Champollions present and to come." He writes this at Paris, as *his* private opinion, in the autumn of 1842.

If he had seen fit to ask in any Parisian bookstore, he might have found a neat pamphlet, entitled "Salvolini's Translation," of this identical obelisk, published in French, about 1837. Or he might, at any bookseller's, or in a decent library public or private, have read in "L'Univers Pittoresque", Ancient Egypt, by Champollion Figeac, published in 1840, pages 78 to 84, and therefrom have gleaned a complete refutation of his silly assertion. I will suppose that Monsieur Janin never heard of Champollion le Jeune's "Lettres ecrites de l'Egypte et de la Nubie;" published at Paris in 1830, because it is fashionable to make use of Champollion's name, and to write about his "mighty discoveries," among authors who have not the remotest idea of what those discoveries really are.

If Monsieur Janin can read Italian, he might have consulted, in any Parisian library, Rosellini's "Monumenti dell' Egitto e della Nubia;" vol. 3rd; Monti Storici; part 2nd; page 199, et seq.; published in 1839; wherein he would have found a translation of this identical obelisk *verbatim et literatim*. Or if he can read English, our author, before he issued his "fadaises," might have looked into Sir J. G. Wilkinson's, "Topography of Thebes," pages 167-8; published in London, 1835; or finally, Monsieur Janin could have removed his doubts, had he deemed it expedient to peruse the "Manners and Customs of the ancient Egyptians;" London, first series 1837—second series 1841.

In reviews, pamphlets, periodicals, travels, &c., of all dates since 1836, and in all European languages, Monsieur Janin could have been edified on the obelisk of Luqsor. Nay, had he inquired of a policeman in Paris, the fountain source of hierological science, he might have enlightened himself on this *twenty-four* feet obelisk in the "Place de la Concorde;" the hieroglyphical names on which, for the last six years, have been transferred to the French government steamboats, under the familiar designations of "Le Rhamses," "Le Sesostris," plough the waters of the Mediterranean and Archipelago!

Under the letter H, I have given an extract of the address to Rameses—Sesostris—from the obelisk of Luqsor, viz.; "Thy name is firm as heaven; the duration of thy days is as the disc of the sun."

Its total height is, French feet 70, inches 3, lines 5. Its total weight is estimated at "220,528 kilogrammes," equivalent to 4457 quintals; or, about 246 *of our* tons.

It was cut at the granite quarries of Syene, at the 1st Cataract, by order of Rameses 2nd, about B. C. 1570, and transported to Luqsor, distant 138 miles; when the *medial* inscriptions on three of its four faces, were engraven in honor of this Pharaoh. It was erected, with its fellow, on the northern front of the Palace of this Monarch: whose demise occurring before the fourth central column of inscriptions was completed, his brother and successor, Rameses 3rd—Sesostris—added *his own* names, titles, and dedications, in the fourth medial line and in two lateral columns on each face—about B. C. 1550.

And in substance, these later inscriptions attest, that "RAMESES AMUNMAI, Lord of Upper and Lower Egypt, son of the male and female deities, Lord of the World, Sun Guardian of Truth, approved of the Sun, has made these works,* for his father, Amun-Rha,† and that he has erected *these two great Obelisks in hard stone* before the Ramsessium‡ of the city§ of Amun."

In conclusion, every Egyptian obelisk, existing in any part of the world, is now well-known; and the entire inscriptions, on each one, are *translated* and *published*.

Those now at Alexandria were cut at Syene, by Thotmes 4th—Mæris—750 miles from their present site, as far back as 1720 B. C. He caused the *central* inscriptions on the four faces to be sculptured, and transferred them to Thebes or Memphis. Rameses 3rd, about B. C., 1550, added the lateral inscriptions; and, in later times, another Pharaoh engraved his own names and titles. Subsequently to B. C. 300, the Ptolemies, to embellish their Greco-Egyptian capital, transferred them to Alexandria, where they were placed in front of some great public edifice (probably before the sea-ward gate of the palace) and where they are still supposed, by ninety-nine out of a hundred, to have served Cleopatra as darning *needles*.

The obelisk in the Hippodrome at Constantinople, is also a work of Thotmes 4th. Those at Rome bear inscriptions of various Pharaohs, and Roman Emperors. Of all the obeliska, the largest and most beautiful is that of Karnac, at Thebes; cut by Queen Amense, about B. C., 1760; it is a single shaft of the purest and most exquisitely polished syenite, in height about 90 feet, and in weight about 400 tons.

In elucidating the numerous pictorial illustrations of my subsequent lectures, in addition to the various hieroglyphical texts already submitted to the reader, I shall have occasion to apply all the grammatical rules and syntactical inflections, which might have been expounded in the course of this chapter. I purposely abstain from the dry exposition of the parts of speech; as few would relish the subject of hieroglyphical articles; declension of substantives; pronouns isolated, affixed, prefixed, possessive, conjunctive, demonstrative, or vague; verbs of every variety, with their regular or irregular conjugations, in persons, cases, moods, and tenses; participles, and gerunds; prepositions; adverbs; adjectives; conjunctions; or interjections. The curious in these matters are referred to that sublime mental achievement—CHAMPOLLION'S Grammar of Egyptian Hieroglyphics—whence I have selected the more prominent subjects of this chapter.

I have a copy of this grammar; but a more recent and better digested condensation of grammatical hierology is "Dr. Leipsius's Letter to Prof. Rosellini"—Rome, 1836. I read it in Egypt; and it is one of more than a hundred volumes, published in Europe within the last twenty years, which, so far as I have been able to learn, are not to be found in any public library in this country.‖

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* *Works*—meaning the *Palace* of Luqsor. The word *Luqsor* is Arabic, and means "*the palaces*."

† *Amun-Rha*—the supreme God of Egypt.

‡ *Ramessium*—the modern hierological name for edifices of the RAMESES—since the hieroglyphical name of them is "the habitation of the RAMESES." The so-called *Memnonium* is also a RAMESSEUM.

§ CITY OF AMUN—the ancient name of Thebes—*Diospolis* in Greek—the city of Jove. The hieroglyphics of this name will be found hereinafter.

‖ As an evidence that I am not talking idly, I subjoin a Catalogue sent me, from Egypt, by the erudite Dr. Leipsius, of the works he has published on Archæology since 1833. Four only of these have I had the advantage of consulting. I have seen extracts and reviews of some of the others; but, not having been able to meet with a single volume of them, since I crossed the Atlantic, these are many with which I am unacquainted.

"In *Latin*—De Tabulis Eugubinis; Berolini, 8vo., 1833. In *German*—Palæography, as a means of linguistical researches, demonstrated in the Sanscrit; Berlin, 8vo., 1835, 1842. Comparisons of the names of number, in the Indo-Germanic, Semitic, and Egyptian languages, 1836. On the origin and order of Alphabets among the Greeks, Hebrews, ancient Persians, Indians, Ethiopians, and Egyptians, 8vo., 1836. In *French*—Letter on the Hieroglyphical Alphabet, Rome, 1838. On the order of "Colonnes-piliers" in Egypt; Rome, 1838. In *Latin*—Inscriptiones Umbricæ et Osce; Leipsic, 1841. In *German*—On the Architecture of the Normans in Sicily, Normandy, and England, 1 vol., with 23 plates; Leipsic, 1841. The Funereal Ritual of the Egyptians, translation, with 79 plates; 1842. On the Pelasgians. On the Monetary System of the Etruscans. Selection of the most important documents of the Ancient Egyptians, in progress of publication; 1842. *Dissertations* in the "Annals of the Archæological Institute," Rome; 1835 to 1839. On a Vase, with inscriptions. Observations on an Etruscan Vase, with two Greek, and one Pelasgic inscriptions. On the value of an Etruscan letter. Notice of two Egyptian Statutes; Analysis of their inscriptions. Notice of the Basreliefs at Beyroot. *Dissertations*, in the "Bulletins of the Archæological Institute;" 1836 to 1838. On an Etruscan Sarcophagus. On a Statue at Tadi. On two Egyptian Colossi at Berlin. In the "*Literary Gazette*;" 1836, on the Obelisk of Philæ, in England. Letter to Mons. Lenormant, on the Inscriptions in the great Pyramid; Paris, 1839.

That great work, CHAMPOLLION'S Monuments of Egypt and of Nubia, exists only in the private libraries of Francis C. Gray, Esq., and the Hon. John Pickering, of Boston, besides a portion in my own possession. Prof. Rosellini's "Monumenti dell 'Egitto e della Nubia," is to be found only in the library of R. K. Haight, Esq., of this city, although ten years have elapsed since the 1st volume of text and the 1st *livraison* of plates appeared.

I have heard, on undoubted authority, that about six years ago, a copy of these first portions of Rosellini was sent to the United States, and shown to many of the leading publishers and librarians from Boston to Washington; but as not even the Congressional Library deemed its acquisition worth the expense (1000 francs at Paris, or less than two hundred dollars,) it was returned to Europe. I am aware, that from Boston, and from Philadelphia orders for the most important hierological works have been since sent to the Continent and to England.

If, therefore, I have now the gratification of laying, before an American public, views upon Egypt, as novel in nature as in results surprising, the advantage does not accrue to me from my own capacity or acquirements, but from the fact, that in this country, the labors of the Champollionists have, by the mass, been disregarded.

And yet, monthly, there issue from the press of this country, as in England, and even on the Continent, works on every subject bearing upon Nilotic paleography. Travels, biblical commentaries, histories of primitive times, Encyclopedias, learned and unlearned disquisitions affecting ancient Egyptian questions. Whenever they are not penned with a knowledge of what, in the last fifteen years, has been accomplished by the Champollion school, they are, in 1843, valueless on Ancient Egypt.

Are not, however, Egyptian studies, and the mythology, philosophy, and doctrines of that misrepresented race, interesting to the divine who attests the unity of the Godhead and the holy Trinity? Can the theologian derive no light from the pure primeval faith, that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul and a final resurrection?* Will not the historian deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples? long before Etruscan civilization had smiled under Italian skies? And shall not the ethnographer, versed in Egyptian lore, proclaim the fact, that the physiological, craniological, capillary and cuticular distinctions of the human race existed, on the first distribution of mankind throughout the earth?

Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt, to learn the origin of language and writing—of the calendar and solar motion—of the art of cutting granite with a *copper* chisel and of giving elasticity to a *copper* sword—of making glass with the variegated hues of the rainbow—of moving single blocks of polished syenite, 900 tons in weight, for any distance, by land and water—of building *arches*, round and pointed, with masonic precision unsurpassed at the present day and antecedent, by 2000 years, to the "Cloaca Magna" of Rome—of sculpturing a *Doric column*, 1000 years before the Dorians are known in history—of *fresco* painting in imperishable colors—and of practical knowledge in anatomy.

Every craftsman can behold, in Egyptian monuments, the progress of his art 4000 years ago; and, whether it be a wheelwright building a chariot—a shoemaker drawing his twine—a leather-cutter using the self-same form of knife of old, as is considered the best form now—a weaver throwing the same hand-shuttle—a whitesmith using that identical form of blowpipe, but lately recognized to be the most efficient—the seal-engraver cutting, in hieroglyphics, such names as SHOOPHO's, above 4300 years ago—or even the poulterer removing the *pip* from geese—all these, and many more astounding evidences of Egyptian priority, now require but a glance at the plates of Rosellini.

Can the enthusiasm of a hierologist be doubted? or is it to be supposed that such lights are to continue under the shadows of indifference, or be extinguished by the doubts of self-complacent scepticism? that the oil which feeds the paleographer's lamp shall freeze in a gelid shade? that the stupified ban of heterodoxy shall thwart an archæologist's labors? It cannot be. It *will* not be. It is but to place the *facts* before the American public, and we shall soon exclaim with Galileo, "ma pur si muove," *but yet it moves.*

A very few of these *facts* are herein submitted to the reader. Cheerfully do I contribute my mite to advance the cause of literature and science, by furnishing the KEY to the profound labors of others. As of erst a free-trader in commerce, so now in the capacity of a free-trader in literature, the writer tenders to the public through the cheapest mode of diffusion, such information as he may possess on ancient Egyptian subjects; which he has derived from the works of others, as they, in general, obtained their knowledge from the contemplation of antiquity through the medium of their predecessors. We all of us are merely passing on, from hand to hand, the learning of our forefathors, fashioned according to conventional models that we can rarely call our own.

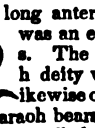
I am unwilling to close this dissertation on the language and writing of the ancient Egyptians, without adverting to two points, upon which much interesting investigation can be pursued.

The first regards the numerous affinities traceable between the *Hebrew* on the one hand, and the Nilotic *sacred*, or classical language on the other. Critical analysis and comparative chronological collations may serve to establish, by logical deduction, the relative antiquity of both tongues. My own impression is, that the result would establish a common primeval origin for this, as in other questions; or compel an acknowledgment of the priority of the Egyptian tongue. We have now, however, indisputable evidence of the Asiatic origin and Caucasian race of the earliest denizens of the Nile; and can smile at the long-asserted descent of civilization from *Ethiopia*, (that unknown land of fable) or, at the idea of its origin among any *African* tribe. This will be made clear in the sequel; and this fact will remove a host of dilemmas, by tracing Hebrews and Egyptians to a probably-simultaneous departure from their common Asiatic hive.

In the first chapter, I maintained, that it has been too customary to seek in trifles for confirmations of scriptural authority, where none exist; and it has often happened, that, while making parade of little circumstances, which have a very small bearing on the truths of the Bible, the more important confirmations are overlooked.

Modern hierology, however, begins to throw light on the Pentateuch; and I will give the following example (one of many similar) in confirmation of Acts vii. 22, that "Moses* was learned in all the wisdom of the Egyptians;" and in corroboration of the assurance of St. Clement (——— of Alexandria, A. D. 194,) that "the *symbols* of the Egyptians are similar to those of the Hebrews." *Stromates* V.†

From the earliest times, in ages long anterior to Abraham's visit, among the Egyptians, the *asp* was an emblem of *royalty;* as its Greek name *basilisk* implies. The asp was typical of, and sacred to, the god Neph, which deity was an incarnation of the "spirit of God." It had likewise other significations connected with mythology. Every Pharaoh bears the asp on his crown. In the Egyptian language, a king was called *Ouro*, which, with the article PI prefixed (Coptice; "the") becomes *Pi-ouro* "the king," to which has been traced the origin of the word *Pharaoh:* but I prefer the derivation indicated first by Wilkinson and perfected by Rosellini, whereby *Pharaoh* is derived from *Phrè*, or *Phrâ*, the god Sun. This deity was symbolized by the Hawk-headed god, surmounted by the solar disc, and sacred asp, holding the emblem of eternal life. The *hawk* was sacred to, and typical of the god *Sun*. *Phrè* was also symbolized by the image of the sun itself, as in the *prenomen* ovals of Egyptian royal names, the solar orb. Josephus tells us, that the word *Pharaoh* meant king; and as the image of the Sun on earth; an incarnation of solar dominion and benevolence; the king of Egypt was symbolized, in the sacred character, by the "solar



* It is vain, in the present enlightened age, to shrink from the astounding evidences of a pure revealed religion, in existence among the Gentiles, in ages anterior to Abraham and Moses; or, with *Tertullian*, to anathematize these important inquiries; or, with him, to attribute the pure doctrines of remote antiquity, to the forethought and machinations of the spirit of darkness.

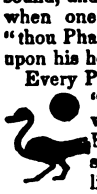
> "What though Moses did write when the world had grown old!
> The "wisdom of Egypt had then ever long told,
> That "in the beginning *God* created" this world,
> And that every swift star from his own hand was hurl'd.
>
> We will once more repeat, what though Moses did write,
> That in the beginning "God said, Let there be light:"
> "All the wisdom" he spake was but Egypt's old lore,
> *Thence* he learned all he knew, *there* 'twas taught long before.
>
> Though Moses "was learn'd in all the wisdom" of yore,
> Diospolitan craft, and Heliopolite lore;
> Yet in those latter days, the blind "wisdom" of man,
> No more saw the spirit of Jehovah's great plan.
>
> The myst'ries of Heaven, through bold divination,
> Profanely were grasped at, and called revelation:
> When Moses sojourned with the Arabian sage,
> His "wisdom" was worldly, like the love of that age.
>
> But when Inspiration was vouchsafed him at last,
> Then the bright light of Truth flashed full o'er the past;
> Then mystic Traditions received explanation,
> The Symbolical page became Revelation...."
>
> "The *Hierophants*."

These views of R. K. H. are perfectly in accordance with present high-church orthodoxy. Independently of the numerous theological and other references, contained in the previous chapter, I again quote the authority of Hales, Lamb, Faber and Allix.

* By the way, the name of MOSES, or *Mos*, was strictly Egyptian. In signification, it means *regenerated, initiated* in the mysteries. It is recognizable in other compound proper names, as *Thotmes*, or *Thothmoses*, begotten of the god, Thoth; or in *Rdmeses*, begotten of the god, *Rà*. The first sign of the three symbols above, M. is figurative of the *dew* and symbolic of *baptism*, in hieroglyphics: as the word *Moses* signifies in the Hebrew roots, MSCHE meaning *saved*, and MSCHHE *anointed*. Baptism, by fire and *water*, was one of the ceremonies that initiated the neophyte into the Egyptian mysteries. The *Hebrew* of Exodus ii. 10, means "saved *by* water," as well "saved *from* water." ARTAPANUS, in his work concerning the Jews, says, that a queen of Egypt, having no children, adopted and "brought up a child of the Jews, and named it *Moyses*." MANETHO, according to JOSEPHUS, speaking of the Exodus of the Israelites, states, "that the priest, who ordained their polity and laws, was of Heliopolis by birth, and his name was Osarsiph, from Osiris the god of Heliopolis: but that when he went over to those people, his name was changed, and he was called *Moyses*." CHERAMON records, that the leaders of the Jews, when, (according to his statement) they were expelled from Egypt, "were two scribes called *Moyses* and *Josephus*, the latter of whom was a sacred scribe"—alluding probably to AARON. DIODORUS, LYSIMACHUS, and POLEMON confirm the name and the deeds of *Moyses*.

† I have compiled this portion of my essay, chiefly from Sir J. G. Wilkinson's "Manners and Customs;" *Portal* "Symboles des Egyptiens;" and "Couleurs Symboliques; Dr. *Lamb* "on the Hebrew alphabet;" *Cory's* "Horus-apollo;" and "Ancient Fragments."

orb." In the Bible, this name of the kings of Egypt is, in the original Hebrew letters, spelt *Phrâh;* rendered *Pharaoh* in our version, and corrupted into the sound of *Fáyray-o*. So strangely has this appropriate title of the monarch of Egypt deviated from its natural sound, and simple application, that at the present day, in Arabic, when one man calls another "Ya *Pharaon*, ebn-*Pharaoon*," "thou Pharaoh, son of a Pharaoh," he fancies that he has heaped upon his head the ne-plus-ultra of opprobrium!



Every Pharaoh was the *sun* of Egypt; and over his name bore "Son of the Sun;" and as the *sun* was *Phrâ*, so each king was called *Phrâ* in common parlance, as we say *king*. Each monarch by law inherited his father's throne in lineal succession; so that the incumbent was *Phrâ*, son of *Phrâ*, literally "Sun, son of the Sun;" as in the East, at present, the Ottoman Emperor is termed by the Arabs, *Sooltàn, ebn Sooltàn*, emperor, son of an emperor.

It is essential to observe, that the sun, or god *Phrâ*, or Phré, was also more frequently written *Ré*, or *Râ*. And, as Wilkinson remarks, *Phrè* is merely *Rè*, with the article Pi prefixed, pronounced Pire, *the* Sun, in the Theban dialect, and *Phrè* in the Memphitic.

To the root *Râ*, Sun (the designatory title of a Pharaoh,) we may readily trace *Ouro*—royalty; typified by the *asp* with his tail coiled under him. This symbol was, by the Greeks, termed *Ouraios*—Οὐραῖος—*βασιλίσσος*—royal; and is our Uræus. Thus *Râ* and *Ouro* are embraced in the idea of the sun (the deity of the *solar* orb) and, in Hebrew, the name of the sun was אור *Aur* from the same original root of *Râ*, *Ouro*, *Aur*.

In Egyptian mythology, *Thmè* was the goddess of *Truth* and *Justice*. To indicate her strict impartiality, she is often represented, in her judicial capacity, with her eyes covered—thus:

Thmè—holding in her hand "eternal life;" the feather of truth (an ostrich feather,) surmounts her cap; her eyes are *covered* by a species of *blinkers*.

Just as we copy the original Egyptian idea, when we paint Justice with her eyes *bandaged*.

The judges in Egypt, wore golden chains around their necks, to which was suspended a small figure of *Thmè*, ornamented with jewels; being *Thmè* in her double capacity of *Justice* and *Truth*. For, owing to the wise administration of their laws, the denizens of the Nile could, with propriety, call their native land "the region of justice and truth," and "the country of purity and justice," in contradistinction to the irregular nomadic habits of the less civilized and barbarian nations of Africa and Asia, to them adjacent.

Some of these judicial breastplates are extant in European museums; others are to be seen on the monuments, as

containing the figures of two deities; *Râ*, the sun; and *Thmè*. These, herein, represent the *Râ*, or the sun in a *double* capacity; *physical* and *intellectual* light, and *Thmè*, in a double capacity—*justice* and *truth*.

I have shown that, in Hebrew, the sun was called *Aur;* and, in the same language, *truth* is the word THME, integritas, ἀλήθεια. Again, in Hebrew, the double capacity of anything is expressed by the dual number; thus, the word

Aur, becomes in the dual, Aurim.

Thme, becomes in the dual, Thmim.

Now turn to Exodus xxviii., 11—speaking of the Ephod: "with the work of an engraver in stone, like the engravings of a signet (that is, in symbolic, and not in alphabetic characters) shalt thou engrave the two stones," Idem xxviii.—"and they shall bind the breastplate by the rings (which, in verses 22 and 24, are said to be "wreathen chains of gold,") thereof unto the rings of the ephod with a lace of *blue*, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod." Idem xxix.—Aaron the high priest, is to wear the "breastplate of judgment upon his heart"—in the same manner as the Egyptian judges, who were all high priests, wore their breastplates—verse 30—"and thou shalt put in the breastplate of judgment the Urim and the Thummim;" that is, as the commentator explains in the margin, "the lights and perfections"—equivalent to the Egyptian double symbolic capacity of Râ, the sun or light; and the double symbolical character of Thmè or perfections.

Are not the "symbols of the Egyptians similar to those of the Hebrews?" Did not Moses, "learned in all the wisdom of the Egyptians," follow in the Aurim and Thmim of the Hebrew judicial breastplates, the symbolical method and long anterior types used by the Egyptian high priests? Can we suppose this similarity to be the effect of chance? Must we not attribute the identity to a common primeval and sacred source, more remote than the establishment of either nation? In both nations, none but the Arch Judges, and high priests, could wear the breastplate of lights and perfections.

But, by the application of *symbolic* colors, we can go deeper into the analogy; which brings me to the second point of my closing passages.

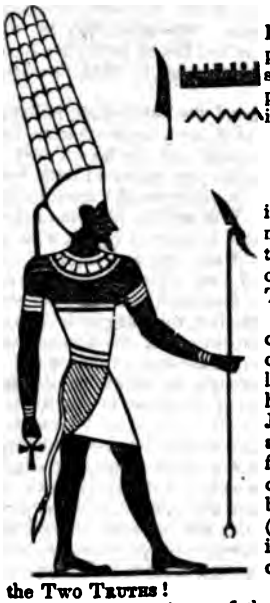
Blue, as may be seen throughout the xxviii chapter of Exodus, was a component principle in the mystical decorations of the Ephod. Blue, in Hebrew, was typified by a sapphire, a precious stone of a blue color, called SPHIR. This word comes from the root SPHR, which signifies, in Hebrew, to *write*, to *speak*, to *celebrate*, as likewise a *scribe*, a *writing*, a *book*.

ספיר *Sphir*

The Old Testament is termed Sepher, the book, "par excellence;" as the Muslim terms his Koran, the book, "El-Ketàb;" or as we say, the Scripture, for holy writ.*

Blue the color, *sapphire* the stone, and all the varied meanings of the root SPHR, combine in the Book, as the Word of God, the wisdom of the Almighty, inclosed in the sacred Sepher of the Jews, the Old Testament.

In Egypt, the god Amun, called by the Greeks and Romans, Jove, as a deified derivative of the mystic Jehovah—is lord of the gods of Egyptian mythology—and one of a Triad, (Amun, the male; Maut, the female, and Khonso, the offspring,) whose combination expresses, "demiurge intellect, mother, and created things"—attributes of the true God.



AMUN, in his usual form. On Egyptian monuments Amun is always painted (where in this cut he is represented black) of a blue color. His place in the scale of divine attributes is indicated above.

In Hebrew the word AMN

אמון *Amun*

identical with the hieroglyphical name, meaning truth, wisdom; and typified by the sapphire, the blue jewel, is the Word of God, inclosed in the Sepher, the Old Testament.

The Egyptian hierogrammates wore on their breasts a sapphire, a blue stone, on which was engraven symbolically, like "a signet," the image of Thmè in her double character, symbolical of Justice and Truth, identical in sound and meaning with the Hebrew word for justice and truth. The high priest of the Hebrews wore on his breast a blue stone, on which were symbolically (like "a signet") engraven words, identical with the Egyptian in signification, called Thmim or Thummim, the Two Truths!

This is a specimen of the application of symbolic colors to the elucidation of early mythes. It is proved beyond doubt, by Portal, that, from the remotest times, colors had a symbolical meaning; and that remarkable analogies exist in regard to the mystical acceptation of every color, among the Persians, Indians, Chinese, Hebrews, Egyptians, Greeks and Romans, preserved during the middle ages of Christianity—the last relics of which remain to our day in Heraldry.

The study of primitive arts and doctrines, whether in respect to the origin of writing, or to the sources of the Unity in Trinity, identical with the fountain springs of our sublimest conceptions, leads, by different roads, invariably to the same point, the common primeval origin of all things; and attests that the God of Israel was the God of the Brahmans; the God of the Chaldeans: as Champollion's discoveries enable us to hope, that, shrouded under the veil of the sanctuary, he was likewise the Deity of those who were initiated in the mysteries of the early Egyptians.

CHAPTER FOURTH.

The first of my three previous discourses contained a sketch of the rise and progress of hieroglyphical discovery—with bibliographical notices, and biographical digressions—whereby we have been able to form an idea of what has been published in Egyptian archæology up to the close of 1841. The second was a brief inquiry into the origin of the art of writing. The third explained the construction of the ancient language of the Egyptians—their mode of writing, and varied

* Our word *Bible* itself originates in the same manner, from *byblus*, the Greek name for *papyrus*, the material out of which the first paper was made; as in *papyrus* we find the root *paper*. The Latin name for a book was *liber*, derived from the name of the inner bark of trees, from which the Romans manufactured paper. *Byblus*, the plant, gave to the Greeks their name for paper, and paper their name for a *book* in τὸ βιβλιον. The Scriptures were termed, by the early Greek Christians, "*the* Book," or *Τὸ Biblion;* whence we obtain the name of *Bible*, which is exclusively applied to the Old and New Testaments. The root *sepher*, associated with learning and knowledge, may be traced into a great number of languages.

methods of expressing ideas; with some translations of hieroglyphical legends of all ages, and various kinds, from the remotest discernible post-diluvian period, down to the third century of the Christian era.

I could wish that this my 4th discourse, should treat at once on the History of Egypt and of its venerable monarchs, as the numerous illustrations drawn from the monuments would have secured your attention; while the application of hieroglyphical explanation to events coeval with, anterior, or subsequent to Abraham, Joseph and Moses, would have excited your curiosity and your interest.

But reflection has convinced me, that before venturing to speak of times prior to the Pyramids, or contemporary with them: before launching into ages and occurrences attested by monumental chronicles, belonging to periods *positively* (though in remoteness scarce definably) dating previously to the year 2000, B. C., it is better to examine some chronological questions. It will be conceded, were not such my course, that when I speak with all the certainty of conscientious conviction of Egyptian events, dating, say between the years 2500 and 3000, B. C., or above 4000 years ago, some of my readers might reasonably imagine that I am thereby setting my face in direct opposition to the authority of Scripture. They would be startled, perhaps shocked, at my indiscretion; and the writer would fall in public estimation, in proportion as the novelty of the doctrines advocated might clash with the individual preconception of the reader. Some would consult the chronological dates, appended generally to our version of the Bible; and seeing it therein laid down, that the Deluge took place in the year 2348, B. C., they might, with apparent reason, consider that my assertions were false in basis, subversive of true belief, or injurious in tendency; were I not at the very outset of my discourse to show to them, that the *chronology* of Scripture is not a matter of indisputable accuracy, and particularly that the dates appended to our Bible, which are founded on the authority of Archbishop Usher, do not demand our implicit credence.

There is nothing in my essays or lectures which militates with the most orthodox views of Holy Writ, and there is nothing further from my purpose than to give umbrage to any one, in free, but temperate and deferential inquiries. My observations will tend, on the contrary, to confirm Biblical authority; and, if at first sight my still-apprenticed method of introducing a subject, causes a momentary apprehension that I am departing from legitimate views, I am desirous that the results should be found conclusive and satisfactory. Consequently, if I do not take the Deluge at 2348, B. C., I am not differing from the Bible, but simply from Archbishop Usher. These are the reasons which induce me to preface Egyptian History by a brief chronological inquiry.

When, some years ago, I amused my vacant hours by reading the different works that treated on Egyptian studies, I remember being struck with the incomprehensible discrepancy existing between the result of some of the new discoveries, and those systems which I had been taught at school. Believing at that time, that the dates appended to our Bible were certainties immutable as Scripture itself, I could not but feel apprehensive, that the existence of the pyramids looming like mountains in the distance from my window-seat, and the antiquity insisted upon for them, might affect the truth of the Bible, and the veneration with which I had been taught to regard it. In the end, I was driven to examine and inquire for myself; and great was my surprise to find, that the date chosen by Usher for the Deluge, 2348, B. C., was only *one* among some 300 opinions, all varying from each other in biblical chronology; and it was highly satisfactory to learn, that no point of Christian faith or doctrine would be prejudiced whether the creation of the world be taken at B. C. 5586, (which is the Septuagint computation) or at B. C. 3616, which is that of the Rabbi Lipman, upon the vulgar Jewish system. This fact to me being clear, I am desirous that those who may not have paid critical attention to these subjects, should arrive at the same conclusion. I have caused an abstract to be made of the table furnished by the learned Hales; while for confirmation of what I am about to state, I refer to the erudite and conclusive work of that excellent and pious churchman.

TABLE OF DIVERSITY OF CHRONOLOGICAL COMPUTATIONS.

CREATION OF THE WORLD.

			Years.
BIBLICAL TEXTS AND VERSIONS.			
Septuagint computation,	before	Christ,	5586
Septuagint Alexandrinus,	"	"	5508
Septuagint Vatican,	"	"	5270
Samaritan computation,	"	"	4427
Samaritan Text,	"	"	4305
Hebrew Text,	"	"	4161
English Bible,	"	"	4004
JEWISH COMPUTATIONS.			
Josephus. Playfair,	"	"	5555
Josephus. Jackson,	"	"	5481
Josephus. Hales,	"	"	5402
Josephus. Universal History,	"	"	4698
Talmudists,	"	"	5344
Seder Olam Sutha,	"	"	4359
Jewish Computation,	before	Christ,	4320
Idem.	"	"	4184
Chinese Jews,	"	"	4079
Some Talmudists,	"	"	3761
Vulgar Jewish computation,	"	"	3760
Seder Olam Rabba, great chronicle of the world, A. D. 130,	"	"	3751
Rabbi Lipman,	"	"	3616
CHRISTIAN DIVINES.			
Clemens Alexandrinus, A. D. 194,	"	"	5694
Hales, Rev. Dr.	"	"	5411
Origen, ——— A.D. 230,	"	"	4330
Kennedy, Bedford, Ferguson,	"	"	4007
Usher, Lloyd, Calmet,	"	"	4004
Helvetius, Marsham,	"	"	4000
Melancthon,	"	"	3964
Luther,	"	"	3961
Scaliger,	"	"	3950
DELUGE.			
Septuagint version,	"	"	3246
Samaritan Text,	"	"	2998
English Bible,	"	"	2348
Hebrew text,	"	"	2288
Josephus,	"	"	3146
Vulgar Jewish computation,	"	"	2104
Hales,	"	"	3155
Usher,	"	"	2348
Calmet,	"	"	2344
EXODUS.			
Josephus, and Hales,	"	"	1648
Usher, and English Bible,	"	"	1491
Calmet,	"	"	1487
Vulgar Jewish chronology,	"	"	1312

Joining with the Rev. Doctor in his lament on the variety, discordance and imperfection of chronological systems, I must not omit observing that the above is but an abstract of 120 different opinions on the epoch of the Creation, dating backward from the birth of Christ, to be found in his first volume, page 212. This list might be swelled to 300 distinct opinions on the same era. Between the highest epoch, B. C. 6984 years, (the Alphonsine tables,) and the lowest, B. C. 3616, (Rabbi Lipman,) there is a difference of 3268 years!

For the epoch of the Deluge, he cites 16 opinions—Maximum B. C. 3246—minimum B. C. 2104—difference years, 1142.

Out of 15 authorities quoted for the epoch of the Exodus of the Israelites from Egypt, the highest in chronological length makes it B. C. 1648—the lowest B. C. 1312—difference 336 years.

Thus, for the three most important events recorded in the Old Testament, i. e. the Creation, the Deluge and the Exodus, the inquirer after truth is lost in a chaos of 300 different, published human opinions on the eras of the same events; opinions conflicting with each other! But so uncertain is biblical chronology, that among 36 Christian authorities, who have computed the epoch of the nativity of our Saviour, the year itself is a disputed point, and cannot be defined within 10 years; so that, while all our present dates are dependant upon the birth of Christ for accuracy, we cannot say positively, whether this year, which we term 1842, be 1837 or 1847. If the year be liable to doubt, how much more so must the day of the nativity? Our present Christmas day was not determined till the year 325 after our Saviour's birth, and then erroneously. Hales quotes Scaliger to the effect, that "to determine the day of Christ's birth belongs to God alone, not to man." All that can be positively averred is, that Christ was born about Autumn; and most probably between 749 and 750 years after the building of Rome. Yet we are not much benefitted by this definition; for, 34 chronologists assign *six* dates for the building of the Imperial city—maximum B. C. 753, minimum B. C. 627—giving a difference of 126 years for an event, which is here dependent on the implied accuracy of a date, that cannot itself be determined within 10 years.

The date of the Jewish Exodus has to be computed backward from the building of Solomon's temple. If this were certain, many difficulties would be removed; but, out of 19 dates for Solomon's temple, the longest is B. C. 741, the shortest B. C. 479; so that we cannot arrive at the truth within 262 years. In consequence of which enormous discrepancy, we cannot define the precise epoch of Moses; nor determine in Egyptian history under what particular Pharaoh the Israelites entered the wilderness; although, within this space of 262 years, we know *every Pharaoh* who sat on the throne of Egypt. Could we find, in hieroglyphics, a record of the Jews, we should be able to determine this point; but, although every known legend is at this day translated, no light has yet been gained on this point, notwithstanding the most rigid examination. I shall take up this question in its proper place.

The same discrepancies are infinitely more conspicuous in profane chronology. The epoch of Sesostris, the greatest king of Egypt, was a dilemma in history. We had *eight* probable computations, B. C. 1555 to B. C. 967, differing 588 years; but the recent discov-

eries in hieroglyphics have enabled us to define his epoch within a hundred years with certainty; and, probably, within ten: of which, in due course.

Siege of Troy: 26 dates—B. C. 1270 to B. C. 964—differing 306 years; besides some doubts, arising in part from other circumstances, and in part from hieroglyphical facts, as to the occurrence of the event, or, at any rate, as to its historical importance.

Nor for the overthrow of the mighty Nineveh, can we extricate ourselves from the confusion proceeding from 17 computations—B. C. 896, and B. C. 596—a difference of 300 years.

Finding it impossible to adjust, on any former systems of chronology, the leading dates of sacred and profane history, the Rev. Dr. Hales undertook the herculean labor of erecting a chronological edifice, built upon more solid and more liberal ground. He investigated the evidences for and against the longer and shorter computations of the patriarchal generations from ADAM to ABRAHAM, founded on the *Masorete* Hebrew text, the Samaritan, the Septuagint, and on the Jewish chronicler Josephus; and the result was, a conviction of the untenableness of the *shortest* or Hebrew computation.

He discovered, that this discrepancy between the *older* translation of the Bible—the Greek, made about B. C. 250—and the *Hebrew* copy of the Old Testament, proceeded from a manifest corruption of the text, by the Jews themselves, about the time of the Seder Olam Rabba, their great system of chronology in A. D. 130. The Hebrew Bible was corrupted by the Jews, to throw the *early* prophecies concerning the Messiah out of date. Yet it is the computation followed by Archbishop Usher, and has been attached to the English copy of the Scriptures by Act of Parliament. However, "Usher's date, attached to our English Bible, has been relinquished by the ablest chronologists of the present time, from its irreconcileableness with the rise of the primitive empires; the Assyrian, Egyptian, Indian and Chinese, all suggesting earlier dates for the Deluge." And now that we can bring Egyptian *positive annals*, derived from writings on existing monuments, the chronology of the Hebrew version of the Bible is, in the opinion of the learned, altogether exploded.

All these subjects have formed my studies, but I limit myself at present to generalities. I now proceed with my own special department of history, requesting the reader to keep in view the chronological table just cited, as an evidence that the impartial inquirer after truth cannot justly be blamed for errors on subjects wherein the texts of Scripture and the opinions of the learned theologists and pious Christian divines so widely differ.

Till within the last few years, when, through the labors of the Hieroglyphists, we have been enabled to obtain not only faithful and authentic copies of most of Egypt's no longer mysterious legends, but *translations* of their import, we were left entirely dependent upon an incidental mention of Egypt in the Scriptures, or thrown upon facts, meagre in themselves, or dubious from their ambiguity, handed down to us by profane authors.

The ignorance, as concerns Egypt, of the Greek and Roman writers, was exceeded only by their love of the marvellous, or their often wilful disregard of truth.

Floundering in doubts and among uncertainties, we had frequent assurance of their fallacies or misrepresentations, without, however, possessing any criterion by which to test their accuracy, or to disprove their assertions; and, in our speculations into the early progress of mankind, so wrapped in fables or shadowed with absurdity, were the pale rays of light discernible, that we were then reluctantly inclined to subscribe to the doctrine—"There is no evidence, but traditionary, of any fact whatever (the author probably means *date*) of profane history anterior to 600 years before the Christian era."

On no country have so many pens been employed, as on Egypt. All mankind agreed, from the most ancient to the latest times, that no nation's history equalled in importance the Egyptian. And yet, so faint and partial was the amount of information to be collected from the records of ancient writers, and (until the promulgation of recent discoveries, since Champollion illumined the circumambient darkness) so unsatisfactory seemed the instruction derivable from *attempts* to lift the "veil of Isis;" that Egypt was still a land of enigmas, of impenetrable mysteries, where the lamp of inquiry shed no light to rescue her annals from accumulated gloom.

My bibliographical sketch has shown, that on modern writers, with exceptions comparatively few, when we consider the ponderous tomes that fill the libraries of every nation of present times, we can pass but little encomium. Often servile copyists of errors perpetuated by time and repetition, without being thereby divested of erroneousness, we might apply to many of those learned investigators, who thought *their* labors had enlightened us, the verse that was once made upon the charge of a celebrated judge to a jury in England:

> "Chief Justice Parker,
> He made that darker,
> Which was dark enough before!"

The most authentic annals of Egyptian history, and the only *certain* accounts we had of early Egyptian manners and customs, institutions and systems, were derived from the Old Testament. But, excepting the period of the *Exodus* and the previous visit of Abraham, with the interesting events transpiring during the interval, we cannot, in the Bible, expect to gather more than incidental and transitory references to subjects, on which we seek for information; because the Pentateuch is a history of the *early Hebrews*, and touches on the *Gentile* nations, with whom they were brought into contact, only incidentally.

The events dwelt upon by the Israelitish historian, may have been sometimes exceedingly important to the interests and welfare of the Jews, without always thereby requiring that they should be of equal consequence to the Egyptians. Nor must prejudice, or preconceived opinion continue to be flattered by deception, as to the relations between the early Hebrews and a mighty and powerful monarchy like that of Egypt—whose conquests, *prior* to the Exodus as well as for many centuries subsequently to that period, had extended into Africa, further than a *white man* can penetrate at the present day; whose garrisons held Palestine, Syria, Arabia, Assyria, Mesopotamia, Asia Minor and other remote Asiatic nations in tribute, or in bondage; and whose powerful sway had already been felt in Lybia and Barbary.

From the Old Testament, as from Profane History, we could derive only a limited or partial view of the true greatness of the Pharaohs; and we had heard nothing from the Egyptians themselves, on events to them so momentous.

But when, through the inestimable discoveries of hieroglyphical science we can *read*, *translate*, and *understand* the legends still sculptured, or delineated on Egypt's vast monuments, and decipher the written pages of her crumbling papyri, we are enabled to bring forward her history, a speaking and irrefragable witness of her glory

It is to vindicate the early fame of the Egyptians—to attest *their* wisdom, *their* power, and *their* boundless superiority to any of their contemporaries, that I venture now to present a brief, but, I believe, an approximatively-correct summary of Egyptian resuscitated annals.

The records of Egypt, such as time and barbarism have spared, are of more *positive* antiquity, and of more positive authenticity, than any uninspired histories with which we are acquainted; because, they were chiselled, painted, or written, at the time of the events to them *contemporaneous*. We can now behold, and, if we choose to study we can read for ourselves, those pages of history, that to the Greeks and Romans were dead-letters and incomprehensible mysteries.

Apart from the lamentably imperfect state, in which the monumental legends of Egypt have come down to us (mutilated by man, rather than Time,) the only doubts remaining in the minds of the hieroglyphical students, proceed rather from incidental vacuums in their own translation. Hence, errors have been frequently, and for some time will be committed; but, as I shall explain, these, from their very nature, are of comparatively trifling moment.

Already are we possessed of sufficient knowledge to ascertain with exactitude (so far as the *translation* is concerned,) the more important *facts*, or meaning of hieroglyphical legends; and already may the hieroglyphical student, like Alexander when the Indian Ocean presented an insurmountable barrier to his dreams of conquest, weep at the approaching want of materials, whereon to prosecute his researches. It is a sad, but too-excruciatingly accurate conviction in the minds of Champollion's disciples, that, had *all* the hieroglyphic legends of ancient Egypt been preserved to us, we should now possess a complete, unbroken and authentic series of annals back to the remotest periods of conceivable post-diluvian time; when the ancestors of the Hebrews were mere nomads in Aramanea; when the Pelasgians were yet unborn; the Greeks, the Persians, and perhaps the Phœnicians, had not been dreamed of; more than 15 centuries before Troy fell, and much "more than 1300 years before Solomon" founded the Temple of Jerusalem, till we should approach the early hour, when mankind dwelt together on the plains of Shinar.

Even with the paucity of unimpaired records which have come down to us, it is not too much to assert, that, at the present moment, Egyptian archæologists possess more *positive* knowledge of events and data, ages antecedent to Moses, than we can glean upon some most important questions, from histories of England, about circumstances precedent to Alfred the Great or of France before Charlemagne!

With such astounding results, achieved, as I explained in my first chapter, through the Rosetta Stone; a mutilated but invaluable triglyphic and bilinguar fragment in the British Museum; when we recognize the thrilling interest that now invests the monuments of Egypt, and the enthusiastic ardor of Champollion's disciples, "our indignation must then be cast on those barbarian efforts, which convert the Monuments of Egypt, those sacred records of art and of antiquity, into quarries, and destroy what they cannot equal. Day after day, plunder and mutilation are rooting up all that remains—another century, and what Egypt *was* will be a tale—wo to Egypt! The "impure foreigner" (the descendant of the *Scythian*—the race termed on the monuments, the *sons of* SHUTO,) whom she bound to her chariots—trod beneath her sandals—and forced to excavate the temples of her gods—recklessly mocks and defaces the palaces of her kings and the tombs of her dead!"

The monuments of Egypt, whereon are chiselled the glowing chapters of her history, presenting to us the records of events coeval with their erection, are, apart from the reverence due to inspiration, and the undoubted collateral testimony that demands our belief in Holy Writ, of interest next to the Bible in importance; while, in *authenticity* of record (due allowance made for possible exaggera-

tion and a national vanity, with the evils of which every history, of every age on earth, is more or less pervaded,) these legends are as satisfactory as the Old Testament itself: because, the Pentateuch, though preserved by the hand of Providence, has not reached us in *one single original* copy, written at the time of the events' occurrence; and the text we make use of is acknowledged to be the result of varied and laborious comparisons, made and collated by learned divines of all nations and ages, from the most perfect editions obtainable at the several periods of their respective examinations, of the Masorete Hebrew, the Greek, Samaritan and other versions. The union in council of the highest Christian prelates, since the days of Constantine, has been at divers intervals required, to place the seal of confirmatory authenticity upon the *originals*, of which we possess only *copies* or *translations*. And that these last are not free from interpolations, misconstruction, or doubts, proceeding from ambiguities, or differences in their several originals, or from the errors and opinions of translators and commentators, cannot be denied. In fact, "sacred classics are no more exempt from various readings than profane." The differences, on comparing the *masorete* and Samaritan Hebrew texts, with that of the Septuagint, and the annals of Josephus, amount, in the generations of the antediluvian patriarchs to 600 years, and in the postdiluvian to 700: that is, to a discrepancy of 1300 years, solely between the era of the CREATION and the life of *Abraham!* These differences, moreover, have not arisen from accident, but from *premeditated design*—and it is a *superstition* to suppose, that the Almighty is continuing a miracle, to prevent interpolations or misconstruction in books, which, however sacred, are subject to the same casualties as others. These assertions are very easily supported; and, in chronology, this is no mischievous innovation; for I can produce the whole fabric of Church History in proof of the disagreement, among those most qualified to judge, Christian divines of all ages, from Clement ——— of Alexandria, A. D. 194, down to Dr. Hales; nor am I, in chronology, inclined to cry out with the Jew, "we will not recede from the usage of our forefathers."

The legends of Egypt are exposed to the same errors of translation; and, in their present mutilated condition, are more liable to the same misinterpretations than are the Scriptures; but, with this difference, that we are enabled to verify the Egyptian records in the *original* for ourselves, supposing we choose to consult them in the valley of the Nile, or in European collections, and that we acquire the necessary qualifications to forming a valid opinion.

It is exceedingly difficult, if not impossible, to reconcile the monumental evidences of remote antiquity in Egypt—the pyramids for instance—with the chronology of Archbishop Usher—which is the one, generally received in Protestant communities—and is based upon the *Masorete Hebrew* version of the Old Testament; and all attempts (and their name is Legion) to confine the chronology of Egypt to this unnecessary and spurious limit, must end in failure.

THE HEBREW OLD TESTAMENT—termed the *Masorete* Text from "*Masora*," tradition—or, in common parlance, the *Hebrew verity*—was verified by the Hebrew rabbis, at some period between 840 and 1030 *after* Christ. This copy is, by great theologians, maintained, not to be an exact transcript of the same original Law, from which the Septuagint was translated, B. C. 240. It is indisputable, that the Hebrew Scriptures, from which our translation of the Bible was made; and, on the authority of which, Usher fixed the deluge at 2348 B.C. were altered curtailed, interpolated and mutilated by the Jews themselves, about the beginning of the 2nd century after Christ: because, they *then* found "their own Scriptures" turned, by the Christians, into arms against themselves; and were confounded by the proofs, drawn from *their own* archives, that the Saviour's advent at the exact time he appeared, was prophesied from *patriarchal* times in the *ancient* Hebrew text. The Rabbins cursed the day of the Septuagint translation, and compared it to that "unhappy day for Israel," when the "Golden Calf was made." That triple-apostate, *Aquila*, was probably the instrument of the atrocious corruption of the sacred records, about A. C. 128. This controversy is to be found in all the Fathers; and by all, save by Origen and Jerome, who acted under Judaic influence, the interpolations were denounced. The computation of the Hebrew text, therefore, was rejected by the early Christians at its outset—revived, in the middle ages, by some Roman Catholic authorities—adopted by Usher, and affixed to our Bible by act of Parliament—analyzed and overthrown by Hales and other orthodox Protestant churchmen, and now placed beyond further question, by the unanswerable evidence of Egyptian hieroglyphical annals.

NOTE I.—To show the incongruity of the Hebrew computation in early patriarchal genealogies, I extract two out of the many remarkable dilemmas, in which the supporters of that chronology, such as Usher, are placed.

ANTEDILUVIAN GENEALOGIES.

In Genesis, we are told that Methuselah lived 969 years, that he was 187 years old when he begat Lamech, and that Lamech at the age of 182 years begat Noah. Therefore if we sum up together the age of Lamech, when he begat Noah, ... years 182
and the age of Methuselah when he begat Lamech, ... 187

369

We find that Methuselah was 369 years old when Noah was born.
Now, as Methuselah lived 969 years, ... 969
if we deduct his age at the period of Noah's birth, ... 369

years 600

it follows that Methuselah lived 600 years after this event. We are also told that Noah entered the ark at the six hundredth year of his age.

"It follows then, that when Noah entered the ark, Methuselah was still alive; and as there is no mention of his having accompanied his grandson into the ark, Methuselah must have been drowned in the universal flood."

Let the defenders of the chronology of the Hebrew text explain this circumstance as well as they can, and reconcile it with the account which Moses thus gives in Genesis—Methuselah is thus drowned by act of Parliament! I am aware that this dilemma is supposed to be avoided by his conjectural decease in the *last* year before the flood.

POSTDILUVIAN GENEALOGIES.

If we are wedded to the Hebrew computation, "we must admit, that Abraham, the Father of the Faithful, who is described as dying," "in a good old age, and an old man full of years," expired thirty-five years before Shem, who was born nearly a hundred years before the deluge, and nine generations before the son of Terah.

We must believe Abraham contemporary with Noah for more than half a century, and with Shem during his whole life.

We must believe, that Isaac was born only forty-two years after the death of Noah, and that he was contemporary with Shem for the period of 110 years; and, as not the slightest mention is made of any intercourse between Abraham and those venerable patriarchs who survived the deluge (Noah, Shem and others, who were miraculously preserved as the second progenitors of the human race,) we are forced to conclude that Abraham, the great reformer of religion, wandered about from country to country, "either ignorant of their existence, or regardless of their authority:" while, as Mizraim, the son of Ham, had not necessarily, or scripturally, departed from the pure primeval religion of his father and grandfather, and as he colonized Egypt, perhaps sixty (if not more) years before the confusion of Babel, (on the primitive distribution of man in the days of Peleg) we must concede that the primitive Egyptians, children of Mizraim, were worshipping the pure God in Egypt, while Abraham's father, Terah, deified the log he had hewn into a Pagan idol!

When, however, by the authority of the Septuagint, we place the birth of Abraham at 1070 years after the flood, we are saved from these incongruities; and have a longer time for intervening Egyptian history, between the deluge and the visit of Abraham.

The following legend of the Hebrews, which I extract from the "New World" of 11th of March, 1843, will show that Terah's idolatry is recognized at the present day by his descendants. It is the translation of a paragraph, in a work just published at Paris, for the use of the Israelitish youth, entitled "Les Matinées du Samedi," by G. Ben. Levi. The tradition is current among the Cairo Jews to this day.

ABRAHAM AND THE IDOLS.—At the period, when the first of our holy patriarchs lived, worship was offered to the images of men, of animals, of plants, and fantastical beings, carved of wood, sculptured of stone, or cast in metal, to which divine power was ascribed by ignorance and superstition.

Terah, the father of Abraham, was himself a maker of Idols, and nevertheless adored them, which was repugnant to the good sense of his son. One day, when Abraham was at home alone, an old man presented himself in the idol-warehouse of Terah, to buy one of them. "How old are you?" asked Abraham, of the old man. "Eighty years." "How! what! you, who are so old, do you wish to worship an image that my father's workmen made yesterday?" The old man understood him, and retired ashamed.

A young woman succeeded him. She came to bring a dish of victuals as an offering to the idols of Terah. "They do not eat alone, (said Abraham to her,) try to make them take this food from your hands," and the young woman, having made the attempt without success, went away undeceived.

Then Abraham broke all his father's idols, except one only, the largest, in whose hands he placed a hammer. When Terah, on returning, saw this havoc, he flew into a violent rage; but his son said to him, "It is the large idol that has done this; a good woman having come to bring your divinities something to eat, they fell greedily upon this offering, without asking leave of the largest and oldest of them. He was angry, and has avenged himself by treating them in this manner."

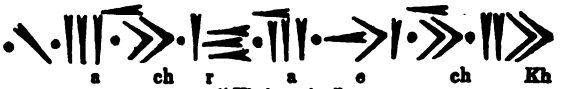
"You wish to deceive your father," replied Terah, full of wrath; "do you not know that these images can neither speak nor eat, nor move in the least?"

"If it be so," cried Abraham, "why do you consider them as gods, and why do you compel me to worship them?"

NOTE 2.—To show the carelessness, with which some chronologies are appended to our English Bible, I will refer to "Alexander's Stereotype Edition" of the Old and New Testament. Philadelphia, 1839. See Index of that Bible, at the end, page 8.

"In the beginning of the reign of Artaxerxes (called in profane history Cambyses) the Samaritans," &c. &c.

This confusion of personages well known in history, is inexcusable. Cambyses reigned 8 years, beginning B. C. 530. In the "Shah Nameh," he is probably "Lohrasp," his name in hieroglyphics, is "Kambeth," and we have hieroglyphical tablets of the 6th year of his reign. After the Magians, who ruled 7 months, ——— Darius Hytaspes, succeeded him; and reigned 36 years, of which we have dates of the 36th. This name, in hieroglyphics, is "Nariush;" as likewise in the cuneiform character; in the Shah Nameh, he is Gustasp, or Gushtap. Then followed Xerxes, son of Darius; in the arrow-headed (ancient Persian) form, thus written:



a ch r a e ch Kh

"Khchearchs,"

in Hierogyphics,

Kh Sh e e r Sh

"Khsheersh."

He reigned 21 years—we possess a date, 12th year of his reign in Egypt. In Persian tradition, "Isfendiar." Then came Artaxerxes Longimanus; in hieroglyphics, "Artakheersh;" in Persian, "Ardisheer Diradoest;" he reigned 40 years. We have hieroglyphical dates of 16th of his reign.

Thus, then, instead of the nonsense, that Cambyses and Artaxerxes are one and the same personage (!) they are separated by a period of anarchy, and two intervening reigns; and, from the beginning of the rule of the former

to the end of the reign of the latter, the hierologists account 100 years and 7 months.

I quote this merely as a proof of the advantage that chronologists may derive from Egyptian history and hieroglyphical studies.

The SAMARITAN PENTATEUCH—is also a corrupt text, in regard to the antediluvian generations; and its first mutilations may have existed before A. D. 230: but, after that, it was subjected to greater corruption, for then, the post-diluvian generations were curtailed. It was undoubtedly, at first, an exact transcript of the *original law*—a copy of the archives having been furnished by the Jews to the Samaritans, shortly before the fall of Jerusalem, in A. D. 70, when it would necessarily have agreed with the Septuagint. Its manifest anachronisms were introduced subsequently, from the same motives which prompted the Rabbies to alter the text of that volume, which was hypocritically termed so *sacred*, that "*every letter was counted!*" It was counted, however, after the interpolations had been made.

The SEPTUAGINT, or translation by seventy learned men, who, in the reign of Ptolemy Philadelphus, B. C. 240, rendered the Hebrew Scriptures (at the time not mutilated) into Greek, at the Isle of Pharos, Alexandria.

It was recognized as orthodox by the Jews, for 300 years; and all its parts were publicly verified, and collated by Jews and Greeks. It was a faithful translation, of the copy of the Law, sent by the High Priest of Israel to Philadelphus, at the latter's solicitation, in return for his liberation of 100,000 Jews from bondage. This Hebrew copy came from Jerusalem to Alexandria, written on parchment, in letters of gold.

The Rabbies disputed its authority, about 100 years after the birth of Christ. "Wherefore," we may say with Syncellus, "it is with reason, that, in our chronology, we follow the version of the Septuagint, which was made, as it appears, from an ancient and uncorrupted Hebrew copy." The Septuagint is not free from interpolation being subject to the same casualties to which all books are liable; and the most remarkable is that of the second Cainan, between Arphaxad and Salah, of 130 years. This spurious personage was introduced into the Septuagint, about the time of Demetrius, 220, B. C., or about 20 years after the first publication of the pure uncorrupted Greek translation of the Old Testament.

Next in authority to the Septuagint, on chronological points, ranks the Jewish chronologist, Josephus; and the one confirms the other.

Let us rejoice, therefore, that the Septuagint version allows of more enlarged, liberal and equally orthodox constructions, confirmed by the authority of Josephus, and by the traditionary fragments of the Persians, Hindoos, Chinese and Phœnicians, independent of the absolute necessity of receiving, in addition to all these, the positive confirmations now elicited from Egyptian legends.

The chronology of the Bible, being a human computation, is not an article of indispensable faith; for it should be borne in mind, that no two persons, who have entered upon a chronological inquiry, founded on an examination of the sacred Scriptures, agree in computation, or (not unfrequently,) as to the *meaning* of the texts they consult; whence endless discrepancies in their conclusions. The consequence of these controversies is made apparent, by the Table referred to; and we must remember, that, by different chronologists, of all ages, religions and nations, and, among them, many of the most erudite and pious divines, or Christian philosophers (such as Sir Isaac Newton,) there have been put forth some 300 systems of chronology chiefly founded on biblical records, all differing in the dates assigned to the Creation, the Deluge, the Exodus, and other events, of which the occurrence is indisputable; though the period of the occurrence of each may perhaps for ever remain an open question.

If therefore, in arriving reluctantly at the inference, that the Holy Records themselves are, in chronology, deficient in precision and perspicuity, we are forced to select for ourselves, that view of the subject which best accords with our peculiar opinions: so long as we demand no extension that is not sanctioned by some high biblical authority, we are not obnoxious to the charge of heresy (though heresy may be obnoxious to us,) because, it is *not with the Scriptures*, but with the *commentators* on the Scriptures (men like ourselves, liable to err) that we differ.

So far as the *epoch* of the Deluge is concerned, it is speculative, and not achievable by any process hitherto attempted, within 1300 years. But, the most critical examination establishes for the pyramids of Egypt, and for "Shoopho," builder of the largest, an antiquity, totally incompatible with the short chronology of Usher, founded on the Masorete Hebrew text, and demands for them the more extended, and equally if not more orthodox readings of the Septuagint version. These pyramids were built, and "Shoopho" ruled, *before* Usher's date of the Deluge, the year 2348, B. C.; and this fact once admitted, it is not inconsistent with the deference due to Holy Writ, to seek for an explanation, and thereby to silence scepticism.

It is satisfactory to be able to prove, that there is nothing required by Egyptian antiquities, that can affect the truth of Scripture, or that is so boundless, as to subvert the text of the Bible.

If, through the errors of man, his misconceptions and perversions, we differ in opinion with an individual on the *period* of the Deluge, that difference will not affect the fact of its occurrence.

If we show positively that Usher was wrong, as others have done by different arguments, when he chose the Hebrew text, instead of older, purer and more orthodox versions of the Old Testament, our difference is not with Scripture, but with Archbishop Usher, on a subject whereon his is only one of 300 opinions, and on which it is a sacred right of every human being to have an opinion, and in that to be guided, after adequate examination, by his own conscientious belief. When we point out that Usher was wrong in fixing the Deluge at B. C. 2348; that he was in an error in not giving due weight to the other versions of the Scripture, as other equally pious divines, and equally erudite scholars have done, we are entitled to entertain, and to express our opinion, just as freely as he was authorized to publish his. Nor can an act of Parliament, or of Congress, render one opinion more *reasonable* than another.

Our proving that the Pyramids were built before Usher's era of the Deluge, will establish nothing beyond the fact that *he* was mistaken, nor can the opinion of either of us affect the true epoch of the event, or the fact of its occurrence. It would be ridiculous to suppose the pyramids to have actually been erected *before* the Deluge; and as we find they positively exisited in B. C. 2348, it stands to reason, that the Deluge must have occurred many centuries before them.

When, however, we are compelled to overstep, even by one day, the year in which Usher fixes the era of the Deluge, we may as well go back to any epoch, that we can show to be admissible by two of the three versions of the Old Testament, of which he only adopted *one;* and it is a source of peculiar gratification to find, that the Deluge, upon the authority of Christian churchmen, can be carried back to a date, that causes no doubt as to the validity of the uncorrupted Mosaic record; and that if it be placed anywhere, beyond 3000, B. C. (for Providence seems to have designed that man should not be able to discover the precise period of the event,) there is nothing in Egyptian monumental history, that will not corroborate the sacred word, though some facts may trench on mere human opinions in relation thereto.

Taking the Deluge at any given point within the chronology of the Septuagint—say B. C. 3200, and "Menei," the first Pharoah of Egypt, about 2700, we allow 500 years for the migration of man into Egypt and his progress toward civilization, till he could build one pyramid. In allowing 500 years more for the erection of all those pyramids at Meroe, in Ethiopia, and in Egypt, we have sufficient time for their possible construction; and then, taking up the accession of the 16th dynasty at about B. C. 2272, we adopt Rosellini's chronological series, and have time for all subsequent events in Egypt. This is but approximative of the truth. My department is Egyptian history; and, in rejecting Usher's chronological system in toto, I accept the Septuagint date for the Deluge only—because, for all subsequent epochs, I consider myself free to choose (from among three hundred systems of chronology) that arrangement best adapted to Egyptian monumental, and other records. I commit myself therefore only to the Septuagint date of the Deluge, as the shortest limit allowable for Egyptian history, independently of all other nations; while I reserve the right of adopting any extension, that future discoveries may make orthodox, or indispensable. As it is, we have not a year to throw away—and if 1000 more years could be shown admissible by Scripture, there is nothing in Egypt, that would not be found to agree with the extension.

The Septuagint era of the Flood is equally necessary for the history of mankind in other countries. The events and histories of other nations demand an equal chronological extension—all require, that time should be allowed for human multiplication and distribution. We will not speculate on the possible time required, if we are to trace the progress of civilization, from a hunter to a shepherd, from a shepherd to an agriculturalist, and a manufacturer, till man could build a pyramid, such as any of those at Memphis, or inscribe in the largest the name of "Shoopho." I have already expressed my conviction, that the art of writing is a *divine revelation*, in antediluvian periods; and I incline to the belief, that man was not turned upon the earth an uncivilized savage, but that his Creator endowed him with a certain intuitive knowledge in arts and sciences, which practice could improve, or negligence deteriorate. But still, ages must have elapsed before the *conception* of such an enterprise as a pyramid, could have entered the human brain; and both abundant population and long practical experience, in an infinitude of arts and sciences, must have been for centuries in operation, before Shoopho, who is *Cheops* and *Suphis*, could erect the largest of these monuments in Egypt—before, in Chaldea, a knowledge of astronomy could be acquired, to record calculations as far back as 2232 B. C.—before, in China, Yao could rectify the year in B. C. 2269—before, in Greece, Ægialus could found the city of Sicyon, in B. C. 2089—before Nimrod could found Babylon, in B. C. 2554—or Ashur's sons have settled at Nineveh—or before, in Indian records, a Sanscrit history should evince high civilization 2000 years B. C.! I will say nothing, at present, about the incongruity of these statistical calculations, that would people the world, like Dr. Cumberland, Bishop of Petersborough, with 30,000 human beings, in the 140th year after the flood (!) whereby, in the 3rd century, there would have been 6,666,666,660 married people! We have only to add the moderate average of 2 children to each marriage, and, in the year 340 after

the Deluge, according to this absurd doctrine, the world must have contained twenty thousand millions of human beings! whereas, after more than 5000 years, we only reckon, at the present day, between 900 and 1000 millions of inhabitants on the earth. Noah left the ark with his family—in all 8 individuals—and, making every allowance, it must have taken 130 years to increase that community to about 1000 persons. How many centuries must have passed away ere the world could have been sufficiently populated (to say nothing of its civilization) to bring about any of the great events above referred to in Egypt, Chaldea, China, Greece, Assyria and India?

If we now know more of Egyptian history, than we do of that of any contemporary nation in those remote epochs, it is not that other nations were not in existence, but because their records have perished in the lapse of time—for which loss, the wisdom and the forethought of the superior Egyptian civilization, have, in some degree, given us a compensation. I have, in a previous discourse, sketched the modes in which the venerable annals of other nations have been swept away, leaving us to mourn over their irrecoverable loss.

Finally, Sir Walter Raleigh, nearly 300 years ago, (after instancing the nations that had already attained to greatness in the days of Abraham, and little foreseeing the remote antiquity, that, in the year 1843, can be insisted upon for Egypt, which places "Menei" at least 800 years before Abraham's visit to Egypt—according to the Hebrew text computation,) remarked, "If we advisedly consider the state and countenance of the world, such as it was in Abraham's time, yea, before his birth, we shall find, that it were very ill done, by following opinion, without the guide of reason, to pare the times over deeply between the flood and Abraham! because, in cutting them too near the quick, the reputation of the whole story might perchance *bleed*." In that which such a man, as the ill-fated Raleigh had penned, and which so excellent a divine as Dr. Hales had endorsed, before the hieroglyphic chronicles of Egypt were deciphered, I may safely concur—acquainted, as I consider myself to be, with Egyptian subjects. Truly did the poet Campbell, in his beautiful address to a mummy, in Belzoni's collection, thus apostrophize the fragile relic of a once noble being:

> "*Antiquity* appears to have begun,
> Long after thy primeval race was run."

In order, therefore, that I may convey no erroneous impressions, I have prefaced Egyptian history by this chronological disquisition; and it may be fearlessly maintained, without deserving the charge of heterodoxy, that, in rejecting the short chronology of the Hebrew texts of the Pentateuch (wherein by Archbishop Usher's computation the creation of the world is fixed at 4004 B. C. and the deluge at 2348,) as inapplicable to, and overthrown by, the positive facts of hieroglyphical researches, we do not affect the validity of scriptural record; because, the Septuagint version and the venerable array of orthodox churchmen, who support the latter's computation, permit us to place the deluge somewhere about 3200 B. C.—by which arrangement we attain a period of 32 centuries, and one that gives us "ample room and verge enough" to reconstruct the history of ancient Egypt, founded upon the results of hieroglyphical interpretations, and corroborated by authorities, sacred and profane.

It is on this basis, that the annals of Egypt will be herein considered—one that allows abundance of room for the events which occupied the several branches of the human family, between the Deluge of Noah, the primitive migration of man in the days of Peleg, with the subsequent dispersion of mankind from the plains of Shinar, and the accession of the first *Caucasian* monarch to the undivided throne of Egypt, Menes of History, and Menei, "who walks with Amun,"

Unei

of the sculptures; and although unable, with satisfactory precision, to define within a period of *five hundred years*, the date of his assuming the exclusive sway of Upper and Lower Egypt, the countries typified by the *Lotus*, and the *Papyrus*, the "region of justice and purity" the "land of the Sycamore," yet various corroborative circumstances will justify the hypothesis, that his reign began at some period *between the years* 2900 and 2400 B. C.

Having stated the scriptural grounds upon which the antiquity I shall unfold for Egypt is based, it becomes necessary, before commencing the history of that country, on a scale so generally novel as will by me be adopted, to give a succint enumeration of the principal profane chroniclers, upon which the historical portion of the edifice is reconstructed. To omit doing so, would defeat the object of these discourses, which is to give a popular view of subjects, hitherto handled only by the most erudite scholars. I shall therefore name Manetho, Eratosthenes, Josephus, Herodotus, and Diodorus, as the most ancient writers on Egyptian History. I have placed them in the order in which hieroglyphical discoveries, and with me, long practical Egyptian associations have combined to give them authenticity and value. To these, the other and later Greek and Roman writers, such as Strabo, Tacitus, Plutarch, Pausanias, Pliny, &c., are subordinate, though frequently of eminent value and assistance. The later works of Christian chronologists, such as Syncellus, Eusebius, with a host of others, are often important; and it may be presumed I have not omitted to consult them and others, either when the *originals* were within my attainment, or far more frequently, when in the course of reading the works of the Champollion school, I have met with passages extracted by modern classics, which their superior learning enabled them to produce. It is only on the previous *five*, however, that I deem it necessary to make some remarks. The translations of these are accessible in every library; but for the few precious relics preserved to our day of Manetho and Eratosthenes, I refer to "Cory's Ancient Fragments," as the hieroglyphist's historical text-book. To proceed further would be to write on bibliography, which, though a most interesting subject is one above my present attainment; and I will conclude with this general observation, that the authors through whose imperfect records we have been able to glean historical fragments of remote Egyptian ages, and to whom 20 years ago, we were indebted for *all* we then knew on these abstruse questions, are various in nation, in epoch, in merit, and in importance. Apart from the Scriptures, which do not touch on Egyptian internal events before Abraham, (a period long subsequent to the occurrences on which we shall have first to treat) we had so many contradictory annals, that it seemed hopeless to arrive at any reasonable conclusion, from mere historical narratives. The discovery of *the key* to hieroglyphics has enabled us to discriminate; and our first authority in Egyptian chronicles after the monuments, is Manetho.

Among the manifold advantages, since 1820, accruing to general knowledge through the impetus given to all studies, and antiquarian researches, by Champollion and his school, may be enumerated the resuscitation of historical fragments, and the collection and re-translation of early authors, whose books till within the last 20 years were looked upon with distrust, and whose accounts were treated as fables. And besides the excessive value in Egyptian Archæology that now accompanies fragments, such as *Horus-Apollo*, *Hermapion*, *Pæmander*, *Apuleius*, and other obsolete writers too numerous for specification; the intense interest excited by hieroglyphical discoveries has caused new and more faithful transcriptions of the remains of such early chroniclers as *Sanconiathon*, *Manetho*, *Berosus*, &c. to be made and republished. These, and similar sacred historical relics are now within the attainment of the general reader, which, before hieroglyphical researches had demonstrated their utility, were to those as unlearned as myself, so many sealed books.

One of the most gifted men and celebrated scholars of the present age, with whom I was for a long period on terms of social intimacy, told me, while we were one day repining at the errors and misdirections of my school-boy, and his collegiate education, that on leaving the University of Oxford, he was immediately thrown into literary and scientific society in London. He was there struck with amazement and chagrin, at the constant recurrence of topics of conversation, on the most interesting and important subjects, but which to him, who had won the first honors of Oxford, were mysteries he could not comprehend; and so ill-provided was he at the age of 22, with general information, that on hearing the name of *Linnæus*, (the well-known naturalist) he thought he was some mythological personage, whose name had escaped him, and actually looked into "Lempriere's Classical Dictionary" to ascertain who he was!

In the same manner, I can well remember the period, long after I had left a classical school, and had for years been engaged in active life, when the only knowledge I possessed of Manetho, was derived from the "Vicar of Wakefield," wherein Mr. Jenkinson, in treating on the cosmogony of the world, mentions Sanconiathon, *Manetho* and Berosus. I may therefore be allowed to inform others who the author is, on whom so much stress is laid, and whose authority in Egyptian history is now considered of such importance, referring them, at the same time, to "Cory's Ancient Fragments," for all that we possess of his once voluminous works, bearing on the points under consideration.

Manetho, was a learned Egyptian—a native of the Sebennitic Nome in the Eastern Delta, Lower Egypt—high priest, and sacred scribe of Heliopolis, who flourished about the year 260, B. C., and who at the command of Ptolemy Philadelphus, composed a history of the kings of Egypt, in the Greek language, from the earliest times down to Alexander's invasion, B. C. 332. This work he dedicated to Philadelphus, with the following letter:

"The Epistle of Manetho, the Sebennyte, to Ptolemæus Philadelphus:

"To the great and august king Ptolemæus, Manetho, the high priest and scribe of the sacred Adyta in Egypt, being by birth a Sebennyte, and a citizen of Heliopolis, to his sovereign Ptolemæus, humbly greeting:

"It is right for us, most mighty king, to pay attention to all things which it is your pleasure we should take into consideration. In answer, therefore, to your inquiries, concerning the things which shall come to pass in the world, I shall, according to your commands, lay before you what I have gathered from the sacred books written by Hermes Trismegistus, our forefather. Farewell, my prince and sovereign."

It is very curious, that Manetho, besides giving a compendious history of the *past*, appears to have also furnished to Ptolemy some extracts of *early* prophecies concerning the *future*. These last, however, are lost to us, and it is of no use to speculate about them.

The history was compiled from the most ancient and authentic sources, by an *Egyptian*, whose position and learning, aided by the influence of the government, enabled him to obtain accurate information. The sacred incriptions on the columns of Hermes, and the

books of Thoth-trismegistus, seem to have been his sources; while we may infer, that the celebrated Library of Alexandria, the papyri of the sacerdotal order, the sculptures on the temples and the genealogical tablets (some of which have come down to us,) were consulted by him, and afforded him abundance of materials.

This great work has been lost; and the rediscovery of one copy of Manetho would be the most desirable and satisfactory event that could be conceived in *Egyptian*, and we may add, in universal history and chronology. As the work of an Egyptian, testifying the glory of his nation, it was probably conscientiously prepared; although he may have allowed national pride to give a too partial coloring to his narration, and possibly an exaggerated view of his country's antiquity. But we can no longer be harsh in our criticisms; seeing, that to his 16th Dyn. *he is confirmed by the sculptures*, while every new step of discovery that is made in hieroglyphics, gives some new confirmatory light in support of Manetho's *earlier* arrangement. Again, because we have only mutilated extracts of his original; one, a fragment preseved by Josephus, which seems to have been copied verbatim from Manetho's work; another is an abstract in the chronology of Syncellus, who did not even see the original book himself, but embodied in his compilation the extracts he found in Julius Africanus and Eusebius. Within the last few years, the discovery of an Armenian version of Eusebius, has added some better readings to those we formerly possessed.

These writers, Josephus, Eusebius and Julius Africanus, differ so much from each other in the several portions of Manetho's history of which they present the extracts, that, in their time, either great errors had crept into the then-existing copies of Manetho, or one or more of them were corrupted by design; especially in the instance of Eusebius, who evidently suppressed some parts, and mutilated others, to make Manetho, by a pious fraud, conform to his own peculiar and contracted system of cosmogony.

It will be seen how the hieroglyphics enable us to discriminate error from truth, and to recompose and correct Manetho. The indefatigable Cory has rendered Manetho easy of access; and it is due to the learned Prichard, to point him out as the one who vindicated Manetho's claim to our credence in 1819, before Champollion's discoveries, no less than as one who proved that many ancient authors, whom modern scepticism had rejected, were, in their annals, not undeserving of belief. It is to be regretted, that Prichard in his more recent work on ethnology and the human species, does not give due weight to the discoveries of the Champollion school on ancient Egyptian subjects; nor is he by any means correctly informed on modern ones: but this vacuum is now about to be filled up with a mass of anatomical, geographical, historical and monumental evidences in the "Crania Ægyptiaca" of Dr. Morton, of Philadelphia.

Manetho is herein regarded as the authority, *par excellence;* without, however, pretending to claim for the length of his reigns undue credence, or to tax him with errors that proceed from his copyists rather than from himself; especially, when the "Old Chronicle" preserved by Syncellus was evidently known to and consulted by him. In a subsequent chapter I present a table of his Egyptian Dynasties, which I shall explain in due course; and would only observe, that those figures in smaller type are doubtful, and that there are plausible reasons to reduce the period from the 1st to the end of the 15th Dynasty to 443 years, as I have noted in the relative column.

Eratosthenes of Cyrene, the grammarian, mathematician, astronomer and geographer, was superintendent of the Alexandria Library in the reign of Ptolemy Evergetes, and lived about 200 B. C., or 60 years after Manetho. It appears he constructed his Laterculus, or catalogue of Egyptian kings, by order of Ptolemy, from Egyptian records and from information communicated to him by the sacred scribes of Diospolis—Thebes.

The original work has perished; and the only portion extant is a fragment preserved by the diligent compiler Syncellus, from an extract he found in the chronography of Apollodorus, whose work no longer exists. As his Laterculus gives the translations of some of the Egyptian names of kings, it has been found useful: but inasmuch as it appears he wrote with a predetermination to cast the labors of his predecessor Manetho into disrepute, and as the latter is infinitely more conformable to the sculptures, the catalogue of Eratosthenes holds but a subordinate station; while we cannot forget the witty remark of Hipparchus, that Eratosthenes "wrote mathematically about geography, and geographically about mathematics."

With the fact staring us in the face, that Manetho, in names, in times and in number of kings, has been so remarkably confirmed up to the 16th Dynasty by the monuments, we need not lay much stress on the discrepancies of Eratosthenes. It may well be conceded, that a learned *Egyptian*, who composed, by order of his king, a record of his own nation in the Greek language, from the most authentic sources, was less liable to err, as well as more likely to obtain correct information, than a foreigner, who may have spoken, read and wrote (but probably did not) in the Egyptian language. And, with the constant evidence of Greek mendacity and utter ignorance in Egyptian matters before our eyes, we may make due allowance for the envy and jealousy of a Hellene, at the antiquity of a country, which was already ancient long ere the *fathers* of the Greeks were known in history.

Josephus is the well known Jewish historian, who wrote at Rome, soon after the fall of Jerusalem. As before stated, his chronology, according with the Septuagint, renders him valuable for dates; while we are indebted to his defence against Apion, for some fragments of Manetho's history, that are of the utmost importance.

The works of Herodotus and Diodorus are too familiar to general readers, to require much more than designation. The former was in Egypt about 430 years B. C., during the dominion of the Persians, and after Egypt had fallen entirely from her pristine greatness. The latter was in Egypt in 40 B. C., toward the close of the Ptolemaic Dynasty, at a still lower period of degradation.

Valuable, as are the works of these two Greek authors, they have fallen very considerably in our estimation, since *Egypt as a country*, and the *ancient Egyptians as a people* have become better known to us; and the inconsistencies, misstatements, misrepresentations, misconceptions and absurdities, that are hourly exposed in their accounts of Egypt, more than compensate for the information, in which, by accident, they are correct. This assertion may seem audacious; but will be substantiated in the sequel, when a comparison is instituted between Egyptian history, as developed in these chapters and future lectures, and the accounts of Herodotus or Diodorus.

It would require a volume to elucidate the discrepancies, now demonstrable, between many, nay most of the assertions of Herodotus and Diodorus, in regard to almost every subject relating to *ancient* Egypt; and the facts, with which we are made acquainted, in the works of the whole Champollion school. Nor, in common fairness, must my assertions be doubted, until an antagonist shall have actually verified in Champollion, Rosellini and Wilkinson, some of the points in which Greek authors are shown to be so lamentably ignorant. I will, however, add the following reasons, gleaned chiefly from long personal acquaintance with Egypt, to show that it was not in the nature of things that Herodotus or Diodorus could be often correct.

In the first place, Herodotus, though a learned and highly respectable *Greek*, and who, as the greatest of their ancient travellers and universal historians, deserves our respect and gratitude, was in Egypt, a stranger. He was certainly not in literary, or scientific, or fashionable, or aristocratic society in that country; which he visited, after intercourse with the Greeks, and the Persian conquest had ruined the former greatness of the higher castes, and had corrupted the inhabitants of Lower Egypt, with whom Herodotus chiefly mixed. For his own sake, we must hope he did not (although he says he did, as far as the first cataract) visit *Upper* Egypt, else he would not have left Thebes undescribed; or have listened to the idle tale, that the sources of the Nile were at *Elephantine!*

In his day, 500 years of decline had deteriorated the Priest-caste, the only depositaries of history in Egypt. As a foreigner, Herodotus was looked upon by the sinking aristocracy of Egypt in the light of an "impure gentile;" and utterly ignorant of the language, he must have gleaned all his information through an interpreter. If, as we have a full right to do, we judge of Herodotus's interpreter by those of travellers in modern times, the result with respect to the *sort* of information he could receive through such a medium, may well be imagined. Nay, it is proved, by his mistakes upon almost every Egyptian subject which he handles in Euterpe.

Like some English and other modern writers, who compose volumes on that misrepresented country, that are like Hodges' razors, only made to *sell*, Herodotus prepared his work to read at the Olympic games to a Grecian audience, more ignorant in those days on Egyptian affairs, than even Europeans of modern times are generally; and it was necessary to interlard his discourse with occasional fabrications, some of which will scarcely bear the dubious praise of "Se non è vero, è ben trovato."

Diodorus was in Egypt just before the downfall of the house of Lagus, in B. C. 40, when the decline of Egyptian learning had been going on for 700 years—400 of which had been spent under the yoke of foreign masters. Diodorus copied Herodotus, and Hecatæus of Miletus, who had visited and written on Egypt, in the reign of Darius; and, perhaps the later work of Hecatæus of Abdera, who was in Egypt after Alexander; and who, from the little we know of him, appears to have been an intelligent man, although, to the Egyptians, all of them were naught but "impure foreigners"—so termed in hieroglyphical legends by the Egyptians; in the same manner, that foreign nations are, to this day, in China, termed "outside barbarians." Other information was imbibed by Diodorus, from Greeks in Lower Egypt; whose profound ignorance of Egyptian learning is only exceeded by their indifference, their stupid self-complacency and egregious impudence. It will not be pretended that Diodorus could speak Egyptian.

There is so little dependence to be placed on the accounts of Herodotus or Diodorus, excepting on what they actually saw with their own eyes, or could comprehend from its nature when they saw it, that, by hieroglyphists their narratives are followed only in the absence of better guides; or, when their accounts are confirmed by other testimony. They could not discriminate between the truth or falsehood of the things that were told them; and the only way of accounting for the nonsense they often record, is to suppose, that the humorous Egyptians purposely misled them. We have to thank them however for putting *all* down; leaving us the task of culling the pearls from the rubbish; for there is no doctrine, however inconsistent or improbable, that cannot be supported by *quotations* from Herodotus or Diodorus.

Let any stranger at the present day, through the medium of an interpreter ask the most intelligent native in the Delta, a question about modern Nubia, and its present relations with Egypt: and the answer will be a fable, modelled into the form the Felláh deems most likely to be pleasing to the stranger, if he does not confess his utter ignorance thereon; a candor rare in the valley of the Nile, and possibly elsewhere.

We must not merely look at the authority, but at the authority's resources and qualifications for information, no less than at the nature of the sources whence he could acquire that information. It would surprise any one to read descriptions of Egypt in some modern works (published since Champollion's discoveries,) and then go to Cairo and ask old residents their opinions thereon.

The authority of Herodotus and Diodorus on *ancient Egyptian*, and still more on *ancient Ethiopian* questions, distant 1000 miles from the provinces they visited (the epochs of the occurrence of which, date from 2000 to 3000 years before they were in Egypt,) is of about the same value, as would be the authority of some modern travellers of the last half century, whose puerile information about even modern Cairo would be derived during a fortnight's residence, from an Arab Rais, or captain, a donkey-driver, or a European hotel-keeper! Ask any of these last, about events which took place in Egypt only 500 years ago!

Travellers, therefore, who go beyond the *first* impressions they receive, are liable to err, if they attempt, without time and adequate study, to explain even what they behold.

That information must be incorrect which is solely derived from a village Arab Shèykh, or Turkish Nàzir, on events whereon it is impossible these can possess any information—and which, in either case, is given to the traveller, ignorant of Arabic, through the medium of a stupid rascal, who, because he can jabber a few words of English, waits at table and cleans your shoes, is dignified by the inapplicable and inappropriate title of "dragoman" or interpreter. Let me ask, have not Americans just reason to complain of the cursory notes of English travellers, taken, during a railroad and steamboat trip, through the United States? Yet, in this case the traveller speaks the same language as the nation, through whose country he whirls like an "ignis-fatuus."

Judge then how incompetent must that traveller be, in a foreign land, unacquainted with the language of the natives, when he inquires of unlettered Felláhs, or of European freshmen, about events that transpired thousands of years before his visit; and yet, such was precisely the position of *Herodotus* and *Diodorus*, in Egypt.

If, therefore, my own assertions differ from those met with in works of any epoch, not written by disciples of the Champollion school, the reader will be so indulgent as to make some allowance for diversities of opinion, between one who knows a country from 23 years of domicile and many years of critical investigation, and others, whose sojourn therein rarely equalled the same number of *months*, generally fell within the same number of *weeks*, and often did not exceed the same number of *days*.

When Herodotus or Diodorus are quoted upon subjects, which we can prove they *could* learn little or nothing about, it is of no great consequence what inference may be derived from their conclusions; because the well informed hierologists have better sources of information; and may draw inferences from *existing* monuments and Egyptian autocthon chronicles, which give them, in 1843, an infinitely superior knowledge of early Egypt (dating 2000 years before the earliest Greek historian) than could be acquired by, or was known to, the Greeks, or the Romans; whose testimony may be very often useful, but it is not evidence.

All authors who wrote on Egypt and Ethiopia, before the discoveries of Champollion, or without a thorough perusal of the works of his school, are liable to error on subjects *now perfectly understood*; and, in the present year, 1843, for a man to write on *ancient* Egypt, without first making himself really acquainted with what in the last 20 years has been done by the Champollions, by Rosellini, by Wilkinson and all the hieroglyphical students, is to act "the play of Hamlet, the part of *Hamlet* being left out by particular desire." Suppose an *Egyptian* were to write a history of the United States; and to make a rule of never consulting one *American* author, while treating on American institutions, systems of government, manners and customs, annals or personages; what sort of a book would he write? and what opinion would the citizens of the United States have of his one-sided and narrow-minded production, teeming, as it necessarily would, with nonsense, errors and misrepresentation! And yet, it is a deed in absurdity precisely parallel for any one, in 1843, to write on *ancient* Egypt, without ascertaining first what its ancient inhabitants *record of themselves*.

It is the special object of these discourses to show what Egyptian history really is, at the present day; and not to omit the facts, now elicited by the interpretation of hieroglyphical chronicles.

At last, therefore, we can spread our canvas to the breeze, and begin our voyage down the stream of time. Fogs and mists preclude a very distinct sight of the course. We have many shoals to avoid; and there are many long and gloomy portages, over which we must carry our imaginary bark, without knowing precisely the length, or the course of the river. As we descend, we shall find enormous land-marks, attesting the greatness of their builders, without always telling the age of their erection. We shall steer by them all; noting the relative bearings of each; till, having reached the obelisk of Heliopolis, B. C. 2088, the mists will gradually dissipate as we proceed; but the shoals are still numerous, and the current still swift. Soon, however, we arrive at the stupendous Hypostyle Halls of Karnac, at the temples and palaces of Thebes, the hoary "Amunei," or abode of Amun, about the year 1800 B. C.; from which time, the voyage will be easy and the scenery interesting, for a period of 2000 years, when the hieroglyphical annals cease, and subsequent events are chronicled in universal history.

CHAPTER FIFTH.

It is unnecessary to preface this portion of my subject with a lengthened description of Egypt, as a country; for its geographical position "in immiti solo;" the general features of its soil, climate and fertility, and its semi-Asiatic, semi-African aspect, are familiar to the reader; or, in any case, may be readily gleaned from popular works everywhere accessible.

In my lecture room, a large Map, colored with due reference to its three leading features, the Nile, the Alluvium, and the Rocky Desert, conveys, at a glance, a more correct idea of Egypt than can be otherwise acquired; and my familiarity with the whole ground will enable me, as occasion offers, to explain them by oral elucidations.

I subjoin a skeleton map of the entire Valley of the Nile, which will serve to make the sequel sufficiently intelligible.

MAP OF THE NILE.

NOTE.—The *faint lines* on each side of the Nile will give a fair idea of the alluvial soil, and its decrease, as we ascend the river from the sea.

To the *East* and *West* of the Nile, beyond the *faint* line, is *Rocky Desert*. From Memphis to Hadjar Silsilis, the hills are *limestone*. At Hadjar Silsilis, *sandstone*. At Syene, or Asswân, *granite*. Above the 1st Cataract, *sandstone* predominates. At Mount Sinai, *granite*.

The *sand* is chiefly at the northern terminus of the hills below Memphis, on the Suez desert, and on the sea coast. A narrow strip generally occurs between the alluvial soil on each side of the Nile, and the hills. These last begin at Cairo.

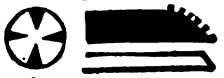
Moreover, in treating on Temples, Tombs, Pyramids, and other monuments, I shall refrain from a description, or detailed specification of their relative sizes, plans, elevations, or dimensions, in ancient times, or at the present hour, beyond what may have a direct bearing on the point under discussion; because, these may also be gathered by the reader from works of travel, popular geographies, and similar well-known authorities.

Whether the great pyramid be 454 feet high, or 474, is to us a matter of indifference. Whether the statue called Memnon, be *vocal*, or not, we claim to be scarcely worth inquiry; and what may, peradventure, be the precise length of the tail of the Great Sphinx, can be better decided by others more learned than the writer. In these interesting and important matters, we shall endeavor to be very superficial; for these chapters, and my subsequent oral lectures, will only show who were the *builders* of these edifices; when they were erected; and what purposes they were intended to serve; with such elucidations as may be afforded by the hieroglyphics.

The Septuagint computation for the era of the Flood, being taken as our extreme point of vision, the remote antiquity required for Egypt sends us to the Bible, for the account of the earliest migrations of the human race.

Genesis ix. 18th.—"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan." 19th.—"These are the three sons of Noah: and of them was the whole earth overspread." Ch. x. 6th.—"And the sons of Ham, Cush, and Mizraim, and Phut, and Canaan." 13th.—"And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim." 14th.—"And Pathrusim, and Casluhim, (out of whom came Philistim) and Caphtorim." After indicating the children of Canaan, the 20th verse declares, "These are the sons of Ham, after their *tongues*, in their countries, and in their nations." In 1st Chronicles, I., verses 4, 8, 11, 12, we obtain the same account verbatim.

In the general allotment of territories to the offspring of Noah, Egypt, (by the concurrent testimony of all biblical commentators) was assigned to Mizraim, son of Ham, as a domain and for an inheritance. Thither he must have proceeded from the banks of the Euphrates in Asia, accompanied probably by Ham, his father: an inference not inconsistent with patriarchal longevity and the silence of Scripture, when we know that *Egypt* was termed HAM, or *Khemé*, by the Egyptians, from the earliest period of hieroglyphical writing;



KHEM, *Kak*, the Land of Ham.

A question arises, whether the migration of Mizraim may not have been antecedent to the dispersion of the rest of mankind from Shinar; that is, whether it may not have been anterior to the confusion of tongues, on the destruction of Babel. We learn from Genesis x., 25, that the great grandson of Noah "was Peleg; for in his day was the earth *divided*." Now, in Hebrew, PELEG means to *sever*, to *separate*: and, between the apparently peaceful migration (in Peleg's time) of the patriarchal grandchildren, when "the whole earth was of one language and one speech," while "they journeyed from the east toward the west," and the forcible dispersion (*after* mankind had dwelt "in a plain in the land of Shinar") of man *subsequently* to the confusion of tongues at Babel, there is, chronologically, an intervening interval of sixty years, or, probably, of a longer period.

It has been claimed, by Bryant and others, that the confusion of tongues was a *labial* failure—that the wrath of the Almighty fell solely on the Cushites as a people, with a few rebel associates of the tribes of Shem and Japheth; and need not have included all mankind, as the virtuous portion of Noah's immediate family (with the arch-patriarch Noah himself, "who lived after the flood three hundred and fifty years," and who was alive somewhere on the earth during the events of Babel,) may, in obedience to the Almighty's mandate, have departed in the days of Peleg—the time of the peaceful *separation*—to the countries allotted to them.

This speculative view is so far applicable to Egypt, that, in this case, Mizraim, who may have acquired the most fertile soil of the earth as a grant from Providence, was not an *outcast* from the patriarchal family: while, being of the same blood with Noah himself, he was in physical conformation a Caucasian, and in geographical origin an Asiatic.

Hebraical scholars afford us the following explanation of "Shem, Ham, and Japheth."

We learn from Genesis x., 21—that Japheth was the *elder* of Noah's children. The exact meaning of Japheth, according to Dr. Lamb, is "the man of the opening of the tent." Now in ch. ix., the 27th verse, we read, "God shall enlarge Japheth, and he shall dwell in the *tents* of Shem." But a more appropriate translation of the Hebrew text is, "God shall open wide the door of the tabernacle to the descendants of Japheth, and they shall dwell in the tabernacles of the children of Shem." Whereby we perceive a remarkable prophecy, of the call of the Gentiles to the rights and privileges of the Jewish church, many ages prior to the birth of Abraham; and one that is rapidly drawing to fulfilment throughout the East, in a *political* point of view, if "coming events cast their shadows before." Those who are really acquainted with what the East is, are persuaded, with respect to the Holy Land itself, that the Jews, as a nation, have forfeited all right to the possession of it; that God has totally, perhaps finally, deprived them of it; and *physically* disqualified them, as a nation, from its future independent occupation. "It has for centuries been trodden of the Gentiles. No people have been able to establish themselves securely for any length time within its precincts, nor will any, until it may please God to grant it to that nation, or to that family, whom he may choose"—which, if organic laws have any effect on our social constitution, will be to the conquering hand of the "Andax genus Japethi"—the bold race of Japheth. Many pious Christians, and orthodox divines, consider the promises of the restoration of the Jews to be of a *spiritual*, and not of a *temporal* nature.

Again, according to a rigid analysis of the Hebrew text, it is clear that Shem and Ham were *twin* brothers.

Shem signifies "the *white* or fair *twin*"—Ham, "the *dark* or swarthy *twin*;" and this is physiologically correct; because the *twin* offspring of the same parents cannot vary much in cuticular appearance.

The fact, that these brothers were *twins*, explains the reason why we find them always placed in this order, Shem, Ham, and *then* Japheth. As the ancestor of the Jews themselves, and of the promised seed, we can understand why precedence should be given to Shem; and then Japheth (who was senior to Shem) ought to follow before Ham; but as the brothers, Shem and Ham, were the produce of one birth, they were not separated. Ham, therefore, although the "*younger* son" of Noah—Genesis ix., 24—always takes precedence of the eldest of the three brothers.

I dwell rather upon the fact, that Shem and Ham were, according to the Hebrew text, *twin brothers*, to show that, physiologically, they were identical in race; with the trifling distinction (frequently observable between twins, as they advance in age, at the present day,) that Ham was a shade or two more swarthy than his brother Shem; who, as the father of the Jews, was a pure *white* man.

The name of Ham was, by the Egyptians, preserved in the *name* of their country. The meaning of the Hebrew root, Ham, is "dark—brown of color;" no less than "heat," and especially "*solar* heat." In Coptic it has precisely the same signification. And in Arabic it likewise means "*swarthy* of color," as, for instance, *unbleached* linen is called "goomâsh-*khem*"—also, *heat*, &c.: but in no Semitic language does Ham, as a color, strictly mean *black*.

Another popular fallacy, and one which, being very prevalent, produces many erroneous deductions, is the supposition that *any* curse attached itself to Ham: who, as the father of the Egyptians, has been therefore made the parent of *other* so-called African nations.

This anomaly, which originates in the misconceptions of the early Fathers, falls to the ground, when we read with attention from the 20th to the 27th verses of ix. Genesis. It is there expressly recorded as Noah's prophetic denunciation, not of Ham, nor of Cush, nor of Mizraim, nor of Phut, "cursed be Canaan"—the fourth and *youngest* son of Ham.

Now Canaan, in direct contravention of the will of God, took possession of Palestine—the land destined for the posterity of Abraham; and it was with a foreknowledge of his evil deeds, that Noah was permitted to curse him. Some fifteen centuries after this event, the Canaanites were ejected from Palestine, slaughtered, or subjugated by the hosts of Joshua; who politically fulfilled the extinction of a doomed race, and took possession of Abraham's inheritance. No doubt need be entertained that Canaan was *accursed*—and deservedly so, when we consider the abominations of the heathen rites originated and practiced by his descendants—their human sacrifices—their altars reeking with the blood of *men*: yet, even in the moral wilderness of Canaan we meet with oases; for—Genesis xiv., 18—Melchisedek, king of Salem, "was a *priest* of the most high God"—a proof, that, in Abraham's day, the worst *Gentile* nation had one man who followed the pure primeval creed; nor did the Almighty disregard the expostulating prayer of Abimelech, king of Gerar—Gen. xx., 4—"Lord, wilt thou slay also a *righteous* nation?"

Other exceptions to the *curse* on Canaan and his descendants, are producible; but, as a general rule, the Phœnicians and their Carthaginian colony, with other Canaanites, were, in their paganism, atrociously inhuman.

Canaan, however, was not *physically* changed in consequence of the *curse*. He ever remained a *white* man, as did, and do, all his many descendants. No scriptural production can be found, that would support an hypothesis so absurd, as that, in consequence of the *curse*, Canaan was transmuted into a NEGRO, or into any, the very slightest affinities to the varied races we now designate as *Africans*; while equally untenable is that opinion which would, in consequence

of their undeniable *inferiority* of race, account the Negroes to be by Providence accursed.

What the Canaanites were, prior to B. C. 1500, I shall illustrate in my lectures by the *portrait* of a Canaanite (coëxistent with every variety of Negro, also illustrated,) from the Theban sculptures, cut about the period of the Jewish Exodus; over whose head is read in hieroglyphics, "Kanana, barbarian country;" given among proper names in the preceding chapter; and, it is well worthy of remark, that on three different occasions (two of them recorded prior to the Exode, and one while the Jews were probably at Mount Sinai,) we find the Pharaonic armies conquering places in Canaan—"Kanana!" This is perfectly confirmatory of the chronological arrangement herein followed; because, as Joshua overthrew the land of Canaan subsequently to these Egyptian victories, it is quite natural that, during events preceding Joshua, "the Canaanite should still be in the land" as he was in the days of Abraham. In later times, among the hieroglyphical records of Egyptian conquests in Palestine, Kanana disappears, to be replaced by the "King of Judah."

If then with the curse branded on Canaan, and on his whole posterity, the Almighty did not see fit to change his skin, his hair, bones, or any portion of his physical structure, how unjust, how baseless is that theory (unsupported by a line in Scripture, and in diametrical opposition to monumental and historical testimony,) which would make Canaan's immediate progenitor, Ham, the father of the Negroes! or his apparently blameless brother, Mizraim, an Ethiopian!

Ham, indeed, is omitted after the prophetic execration of Canaan. And, while Shem is peculiarly blessed, and Japheth is told that "God shall enlarge" him, and that he shall dwell (as he does) "in the tents of Shem," neither Ham, nor his other three sons, Cush, Mizraim and Phut, are doomed to be fellow-*servants* with the "servant of servants," Canaan.

In fact, Ham and his three sons partook of all earthly blessings; and whether he accompanied Mizraim into Egypt or not, we find the earliest Egyptian records (written not many centuries after his death,) give his name to the Valley of the Nile—that in Psalm lxxviii., 51, and elsewhere, Egypt is designated as "the tabernacles of Ham"—and that a variety of other testimony associates Ham with the richest, most fertile, and most ancient country of the earth; and makes him the progenitor of the most civilized and powerful nation of antiquity.

It would not be at all consistent with the authority that enjoins on the Hebrews the observance of the following Law, to suppose any curse hung over Ham or his descendants, until, in long posterior times, these had morally fallen from the character of their high-caste ancestry. No nations but Egypt and Edom enjoyed this privilege.

Deut. xxiii., 7, 8—"Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation."

It is a curious philological coincidence, that in Egyptian hieroglyphics, as in Coptic, the word for stranger was "shemmo." The Israelite was a stranger in Egypt, and a descendant of Shem—he was therefore shemmo.*

In one word, from the earliest times, the children of Ham, or Egyptians, and the children of Shem, or Israelites, bore each other no hereditary ill-will. Why should they, being of the same Caucasian stock, the descendants of twin brothers? This constant attachment to Egypt, on the part of the Hebrews, continued ever intact, and even excited the Divine anger; while, finally, no curse did or could separate Ham from the temporal blessings allotted to his family, or from union spiritually with his twin brother Shem; because a portion of Ham's blood flowed in the line of the promised seed, through Rahab of Jericho, a Canaanitish woman, who married Salmon, and became the mother of Boaz, the grandfather of Jesse, the father of David.

According to the Bible, therefore, Egypt was colonized by Ham's children; and it has been shown, that, in hieroglyphics, the ancient name of that country was "the land of Ham." It has likewise been seen how in Hebrew, in Arabic, and in Coptic, Ham means dark, swarthy in color; and this application of the name to Egypt proceeds from the dark-colored loam, or Nilotic alluvium, of its prolific soil; for Plutarch tells us, that "Egypt was called Chemmia from the blackness of its soil." As the root of Chemmia is the semitic word Ham, which only means dark, it is an error of Plutarch to render it black. The ancient city of Panopolis, in the Thebaid, was termed Kemmis by Greek writers, as its native Egyptian name; and its site still preserves its ancient designation in the modern E'khmim.

In the mythological system of the Egyptians, Khem was a deity of the first order, representing, as an attribute of the Almighty, the generative principle extending over procreation in the animal and vegetable world—a doctrine singularly in accordance with the mystic attributes of the father of the Egyptians—Ham, the son of Noah—and possibly connected, in some mysterious manner, with his memory and their origin.

AMUN-KHEM.

On the altar behind him are two trees. Khem is in some way connected with the tree, a sycamore, still indigenous to Egypt—and in hieroglyphical legends Egypt is often termed "the land of the sycamore."

The far-famed god Osiris, among his various attributions (as the Nile, or the "Judge of Amenti," the future state,) is mystically a form of Khem, who corresponds also to the Hindoo Siva, and from whom the Greeks derived their Pluto.

Mizraim (in Hebrew, also Mitzar) son of Ham, came from Asia into Egypt, and colonized that luxurious valley. Although, in hieroglyphics, this name has not been found, we have scriptural authority in abundance, that the country was called Mizraim, and Mitzar, by the Jews; while, at the present day, throughout the east, Egypt and Cairo are universally known by the cognate appellation of *Muss'r*.

According to Sanconiathon, Misor (who may be Mizraim?) was the ancestor of Taautus—our Thoth—Hermes-trismegistus—who invented the writing of the first letters: so that Phœnician annals agreed with Egyptian, in attributing letters to the same personage; while it coincides with our view of scriptural chronology, and the Asiatic origin of the Egyptians, that, if by Misor, Sanconiathon meant Mizraim, that Thoth—Hermes should be his descendant.

Egypt was called Mizraim by the Hebrews—and the little "Seyâleh," or Desert-water-course, of Rhinocolura, near El-Areesh on the isthmus of Suez, as the boundary line between Egypt and Palestine, was termed "Nachal-Mizraim," the torrent of Egypt. It never means the Nile, which, in Hebrew, is "Jear" or "Jeor."

The roots of the word Mizraim are, by Hebraical philologists, shown to be Tzur—a rock, a narrow place—whence Matzur, a fortress. Mizraim is the dual number—signifying "the two rocks"—"the two fortresses"—"the two barriers." This may be explained either by the peculiar topographical formation of the valley itself, on each side of which a rock, the Lybian and the Eastern hills, confines the river Nile; or by regarding these two chains, as two natural fortresses, acting as barriers to the nomads of the eastern desert on the one hand, and of the western on the other. It may likewise apply to Upper and Lower Egypt, designated in hieroglyphics as "the two regions."

As we are on comparisons of early biblical nomenclatures and hieroglyphical territorial appellatives, I will indicate a curious confirmation of our theory in another son of Ham, who appears to have crossed through Egypt, and settled in Lybia to the west. Lybia was termed by the Egyptians, prior to 2000 B. C., "The country of the nine bows"—a designation extremely appropriate to the wild nomads of the "Beladed-djereed" (as the Arab writers designate "Fezzan") the countries of the date-palm: for Lybian archers and Numidian cavalry are celebrated in history; nor have the "Mogharba" Arabs, under Abd-el-Kader, lost caste in military prowess. The number nine may be vague, as representative of "a great many;" or specific, as to the tribes of Lybia (?)

Now phonetically, these characters read in Coptic, Niphaiat; whence cutting off *ni*, the plural, and suppressing the vowels, we obtain Ph-t, or Phut, as the name whereby the children of Phut (son of Ham) are known in history! A bow, in Coptic, is likewise Phet. In Jeremiah, Cush and Phut represent Africa. I can find no hieroglyphical instance, that the Phut are termed barbarians, which would be natural, if they be the descendants of Mizraim's brother; but I am not positive on this head.

To avoid misconception, it behoves me to remark, that the hieroglyphical name for Negroes, which is Kush, has no apparent relation to Cush, the son of Ham. I shall expound, in my lectures, why they are distinct, and how they have been confounded. The Cush of the Hebrews, as well as the Ethiopia, of our version, and of Greek writers, is Antediluvian in date; and is applied, with marvellous indistinctness, to Egypt, Arabia Petræa, Nubia, Nigritia, Abyssinia, Arabia Proper, Persia, Chusistan, Scythia, Bactria, Assyria, India, and almost to every country of the Eastern-African, and Asi-

* A name preserved still in Syria, the land of Shem, which is called Shâm by Semitic nations—the city of Damascus is still called—es-Shem.

atic Continents. In hieroglyphics, Kush means exclusively African races in general, and negroes in particular; as

"Kush, barbarian country, perverse race."

inscribed over Negro captives.

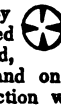
On the geographical distribution of the seven *sons* of Mizraim, the hieroglyphical names of Egyptian localities have as yet shed no light. Biblical commentators are not agreed, as to the precise territories of the Ludim, and the Lehabim; but the latter are placed in Lybia westward of Lower Egypt—possibly in the Cyrenaica; and the former are conjectured to have colonized the province of Mariotis. The Anamim are supposed to have occupied the Oases. The Naphtuhim possessed the sea-coast of the Delta; and were nautical in their habits, if it be fair to derive the Greek ναύτης (pronounced *Náphthys*) and the Arabic "Noòtee,"—sailor, from the Hebrew root.

As from the Casluhim proceeded the Philistim, they have been placed, by some, on the eastern side of the Nile, near Lake Menzaleh. To the Pathrusim has been assigned the Thebaid.

In hieroglyphics, the Lotus typified Upper, and the Papyrus, Lower Egypt.

In Hebrew, the name of Upper Egypt was *Pthrus*, whence our Pathros, from the root PTHR—"to interpret dreams." Now Upper Egypt, or the Thebaid, was the birth-place of mystic science, and of initiation in occult mysteries—symbolized by the Lotus, typical of "celestial light," as well as of the Thebaid, where science originated. Again, in Hebrew, Lower Egypt was called Mtsur—Egypt and Cairo are now termed Musr—while the papyrus plant furnished food to man, and may in consequence have indicated "the region of primitive agriculture;" such as must have been that portion of the Nilotic valley to its first settlers. We have the authority of Herodotus, that the papyrus was the *first food*, the primitive aliment of the Egyptians; as likewise of Horus-Apollo, that the papyrus meant, in hieroglyphics, "the first nutriment of man," and "the ancient origin of things." Now the papyrus grew only in Lower Egypt; was the cheapest food of its former population, and agriculture, with primitive social organization, began in Lower Egypt.

Thus does Hebrew confirm the symbols of the Egyptians. Besides tracing in the word Mizraim, and explaining it by the translation of "the two fortresses," we reach other curious coincidences. The singular number of Mizraim, is *Mtzur*—embracing two roots, *mtse*, meaning "unleavened bread;" and *tsrr*, signifying "a bundle," or "a roll of papyrus," as used by scribes, symbolizing the *first food*, and the ancient origin of things.

Now, unleavened bread—*mtse*—existed in the days of Moses, Exodus xxii. 8, and other verses—no less than leavened bread, xiii. 3, 7. The Jews were an Arabian, and essentially a pastoral people, before they settled in Canaan. Unleavened bread was the primitive food of man, in the early stages of civilization, and before he learned to leaven it. It was adopted by the Jews, on their departure across the desert from Goshen, as the simplest mode of preparing bread in the wilderness; and has ever been the daily food of the Arabian nomad, the present Bédawee, who prepares a cake of flour and water, bakes it with dried camel's dung, and calls it "Goòrasa." The Hebrew lawgiver, when the Almighty ordained the Passover, adopted the unleavened cake for his nomadic tribe. The agricultural and civic institutions of the Egyptians, had previously induced them to adopt as a symbol of civilization, (in contradistinction to the coarse unfermented aliment of the nomad,) the leavened bread, expressed in hieroglyphics by  the consecrated loaf; identical in shape with the consecrated cake of the Roman and Eastern Churches; and preserved, among us, in the *hot-cross-buns*, sold on Good-Fridays, and on the Continent during other festivals. Thus a clear distinction was permanently established between Egyptian and Hebrew rites, between leavened and unleavened bread.

The location of the Caphtorim is uncertain. It has been conjectured that they were placed in the Delta, or near Pelusium, or in Crete, or in Western Palestine.

Caphtor, has been ingeniously traced to Ai-Caphtor, or covered land—possibly referring to the annual covering of Egypt by the waters of the Nilotic inundation. Hence, by elision, we obtain Ai-capht, or Ai-copht; and, by transmution with Greek, "Αἴγυπτ"-ος, Egypt; which may derive some confirmation from the Arabic, "Gypt" or "Gupt," or "Qooft," in relation to our word Copt, the present native Christian population of that country. It is curious, that in Sanscrit, Egypt is termed Gupta-shan, *covered land* wherein we trace the same root Gypt; no less than Cardama-shan, meaning *mud* and. In Greek, Aigyptos, often means the Nile itself.

The ancient classical name, Aëria, which is traceable to ἀήρ, denoting obscurity and darkness, in reference to the color of Egyptian alluvium (as in Scripture, "the *darkness* of Egypt") has not been found in hieroglyphics; but I think it derivable from the roots of Ra, Ouro, Aur; explained in the previous chapter, as referring to Phre, the sun, the solar deity of Egypt.

Much of the above, in regard to the original geographical distribution of the sons of Mizraim, is problematical. I should not have alluded to the children of Mizram, were it not essential to prove by negatives (when the absolute silence of Scripture leaves no better argument,) that there is nothing in the Bible, which compels us to carry the *first settlers* in Egypt very far up the Nile: but, on the contrary, that in the opinion of the best biblical commentators, only one son of Mizraim (head of the Pathrusim) is supposed to have ascended the river as far as the Thebaid; while all the other brethren settled in Lower Egypt, Lower Lybia, the Delta, and the land of Goshen toward Palestine.

There is then no biblical ground for supposing that Ham's immediate family ascended the banks of the Nile, even as far as the first Cataract; and this is but reasonable, when we reflect, that the middle and the lower provinces offered inducements to agricultural tribes, incomparably superior to any that could be found above the Thebaid, in Nubia, or in Ethiopia, as far as Nigritia in the 15th parallel of latitude. There is every scriptural reason to suppose Lower Egypt the territory first colonized by the family of Ham, on their primeval migration from Assyria to the Nilotic valley, which will be found in strict accordance with monumental evidence.

It has been shown, that there was no curse on Ham, or on Mizraim. We know, that the curse on Canaan affected him morally, and not physically. We have seen, that Shem, Ham and Japheth, were of one blood as brothers. We have learned that Shem and Ham were twin brothers. We know, that Shem, the parent of Semitic nations, and Japheth, the parent of Circassian tribes, were Caucasians. It follows therefore, that Ham was a Caucasian also, and so were all his children, and Mizraim in particular, when he entered Egypt.

It is our part now to prove, that not time, nor circumstance, nor climate, effected any palpable change, or physical alteration, in their progeny; and that Ham's lineal descendants, the Egyptians, were all pure blooded Caucasians, from the earliest to the latest Pharaonic epoch—modified in the Upper Nilotic provinces by the admixture of exotic Austro-Egyptian (that is, as Dr. Morton explains, by compound Semitico-Hindoo and equally Caucasian) blood; and this was strictly the fact, except in incidental and individual intermixture with the African races of Berbers and Negroes in those provinces to Ethiopia adjacent. This latter commingling, however, appears to have but partially affected the gross of Egyptian population of Asiatic origin; and to have been no more visible, (probably still less so) among the Pharaonic Egypto-Caucasian family, than it is now discernible among the Felláhs, of the lower and middle provinces of the present day.

On the dubious authority of the Greeks, and their pupils the Romans, it has been and is still asserted, that at the early period of which we are treating—that of *primeval migrations*—Lower Egypt was an "uninhabitable marsh;" and, therefore, that Upper Egypt must have been settled first. Nay, Herodotus and Diodorus maintain, that Ethiopia, above the cataracts, was the cradle of the ancient Egyptians.

Bryant, who, by the way, frequently breathes "the word of promise to the ear, and breaks it to the hope," has judiciously remarked, that "among many learned men, who have betaken themselves to these researches, I have hardly met with one that has duly considered the situation, distance, and natural history of the places about which they treat:" and, on applying his observation to the points at issue, it will be found wonderfully pertinent.

From the poetic era of Homer, down to the sentimentalism of the present age, it has been fashionable, to take much for granted on Egyptian subjects, of which a sober and practical investigation of the facts would at once have exposed the fallacy. These chapters and my future lectures are specially directed to the removal of the more prominent instances of ancient or modern misconception. My opinions are the result of some study, and comparison of the most distinguished authorities. I have had opportunities of which I have gladly availed myself, for hearing many of these questions canvassed in Egypt, by some of the most critical observers of the day, often standing on the very spots under discussion. Much have I verified in personal travels, and through favorite occupations, during a sojourn prolonged in that country for the greater part of twenty-three years. When, therefore, I make a confident assertion, it isnot done rashly, nor with some acquaintance with the matter, nor without abundance of evidence in reserve for its support.

Among the illusions consecrated by the halo of ages, there is none so singular, and that strikes any one who has traversed the Nomes or Provinces of Egypt, in their length and breadth, as more unaccountable and inconceivable with the array of natural facts presented to him, than the statement, that the *Delta* of Egypt is of recent date; or otherwise, that its formation has taken place within any period, to which even tradition may carry us. To adopt the language of Sir J. G. Wilkinson, whose critical investigation of every subject and

locality of that country during some twelve years of actual sojourn, has led him to the most accurate conclusions, "we are led to the necessity of allowing an immeasurable time for the total formation of that space, which to judge from the very little accumulation of its soil, and the small distance it has encroached on the sea, since the erection of the ancient cities within it, would require ages, and throw back its origin far beyond the deluge, or even the Mosaic era of the Creation."

So thoroughly, indeed, has Sir J. G. Wilkinson demonstrated this fact, that, were it desirable to enter into details, the most convincing method would be to extract from pages 5 to 11 of his first, and from pages 105 to 121 of his fourth volume, of "Manners and Customs of the Ancient Egyptians." But, since the curious can readily peruse this eminent work for themselves, I perform an agreeable duty in referring to his statement, adding at the same time an expression of my admiration of its accuracy. The following axioms will then be arrived at:

1st. That the Delta is as old as the flood, and was as inhabitable when Ham's children entered Egypt, as it is in those parts which are peopled at the present hour. In fact, owing to the constant rise of the bed of the river being more rapid than that of the soil on its banks, the Delta and Lower Egypt are probably more marshy now, than at any previous period.

2nd. That, to the south of the Delta, the perpendicular rise of the bed of the Nile extends the inundation and alluvial deposit much farther, in a horizontal and lateral direction, East and West, at the present day, than was the case at any anterior period—that this process has always been in operation—and that there is now a wider extent of superficies overflowed and irrigated by the inundation than at any former time.

3d. That the exaggerated and ridiculous stories, about the encroachment of sand on the arable soil of Egypt, deserve no attention; for, on the contrary, whatever injury the sand may have here and there effected (that is, at Rosetta, Beni-salàme, the pyramids, Behnesa, and Aboosimbel) the number of square miles of inundated alluvium has always been, and will ever be, on the increase,so long as similar causes operate to produce similar effects.

4th. That the celebrated Oases, to the westward of Egypt, are not "fertile spots in the midst of a sandy plain;" but depressions in the lofty table-land of Africa, where, in the absence of the superincumbent limestone strata, the water has the power of rising to the surface.

5th. That the desert is not a dreary plain of sand, which has overwhelmed a once fertile country, whose only vestiges are the "isolated gardens of the Oases," but a high table-land of limestone, sandstone, granite and other rocks, according to locality; broken and interrupted by alternate elevations and depressions: where, when not on the top of the table-rock itself, you travel in ravines, defiles, and spaces, on hard gravel, upon which your tread often leaves no trail; and where frequently you are truly delighted, as the shades of evening warn you to search for a bivouack, if you can find as much sand as will make under your carpet a Bédawee's mattress. The Isthmus of Suez, and those already-named places, which the casual Anglo-Indian hurries over in his explorative transit, are exceptions to the above rule, for very simple reasons.

The fanciful accounts of caravans' being overwhelmed by sands in the desert, would be too puerile to deserve attention, did not those paragons of observers, Herodotus and Strabo, Paul Lucas and Mr. St. John (who confine their knowledge to the half-mile strip of sand between the cultivated soil and the desert, or "Hágar," stone) perpetuate the delusion. Strabo, like some later travellers, must have braved great dangers during his voyage! and, even now, we read about wonderful escapes and miraculous preservations from a *Simoom!* The army of Cambyses is said to have been swallowed up by waves of sand. It would be a phenomenon in physics to see one of such waves. Others, besides the writer, who are still alive to tell the tale, have been out in the wilderness during the worst Simooms that ever blew, and found them disagreeable enough; but, having abundance of water at hand, they sat down under the lee of anything they could find—(camels kneeling down afford as much shelter as is necessary) and, without a shadow of apprehension, suffered the blast to blow over with its cloud, not of sand, but of hot, impalpable, though penetrating dust.

No aerial force having the power of raising waves of sand, there never was, during a Simoom or *Khàmeseen*, the slightest danger from any motion of the sands of the desert. If a man, during these hot winds, be remote from pools or springs, and the skins which contain water for his beverage break, or are dried up, then he will perish from thirst, his drought being aggravated by the parching heat of a lurid atmosphere. Consequently, where caravans have perished in the desert, from causes not originating in man himself, they have died, after losing their way, from hunger and thirst; as did the army of Cambyses, after encountering the arrows of the "nine bows" of Lybia. As the animals fall, the light particles of dust or fine sand-drift accumulate with the obstruction, and may sometimes bury the carcass; but this is so rare, that, when occasionally in journeying over the desert, you pass the skeleton of a camel, you often regret, that there was not sand enough to screen the unpleasing relic from your view.

The desert, the sand, the Simoom, the Khàmeseen, with all their fabulous horrors, alarm not the Arab who has plenty of water; and to a hale European, are infinitely more appalling in a book of travels, than when encountering the acme of their disagreeables in the Sahàra itself. To those who love clear skies, pure air, often beautiful, ever romantic scenery, there is a charm in desert-life, that can be felt, but not described.

Finally, there is no danger in the desert at any time, (save now and then, from man, who, even there is much belied) provided the wayfarer has food and water (without which he could not exist in Eden,) and, as for the dangers of a Simoom, in comparison with those of a snow-storm in the Highlands of Scotland, among the Alpine crags of Switzerland, or on the northwestern prairies of America, they are not to be mentioned in the same breath.

These subjects afford ample room for prolixity, but being at present irrelevant, I apologize for the digression. Let us return to Lower Egypt, the pristine seat of Ham's descendants.

Positive levels demonstrate to us, that when the Delta was an "arm of the sea," or even "an uninhabitable marsh," Asia and Africa were separate Continents, and the Red Sea flowed into the Mediterranean. In those days the Mokattam hills behind Cairo, and the opposite Lybian chain, whereon now stand the eternal pyramids, (if those hills were then in existence) stood out, into the sea, bold capes and promontories. The nearest points of either Continent would have been *Gebel Attaka* on the African, to *Gebel Ein Mòosa* on the Asiatic side, at the present apex of the Red Sea, distant from each other about thirty miles. While, on each Continent, *sterile rocks* were all, that for *hundreds of miles*, were out of the water.

The same geological transitions that caused the recession of the waters, and upheaved the narrow slip which now connects Africa with Asia, burst asunder the basaltic barriers of Wàdee Halfa, rifted the granite portals of Syene, opened the sandstone gateways of Hadjar Silsilis, separated the limestone ranges of the eastern and western hills, and by forming the Valley of the Nile, allowed the "sacred river" to pour along the narrow channel its ever fertilizing stream. Then was the *alluvial* soil of Upper Egypt begun, and eventually formed, simultaneously with the Delta—one did not exist without the other: and until the *alluvial* deposite had been made, there was *no soil* throughout the land of Egypt, or in Ethiopian latitudes, but all was *hard rock*, unfit for man's abode.

The periods of these events are geological, their latest epoch is diluvian; but the alluvium had to be formed, before man could inhabit the "land of the Sycamore."

The geology of the Isthmus of Suez and of the adjacent deserts, with their oyster beds, and petrified forests; their vitrified rocks of sandstone upon limestone, and their porphyry upheavings; their erratic blocks, and argillaceous strata; presents a mass of conflicting irregularities, from the dilemmas of which it would require the analyzing hand of a Lyell to extricate us; but, amid the chaos, one point is certain, which is, that when Ham's children came from Asia into Egypt, their journey was by land from Assyria through Palestine, and across the Suez desert—that they found *Lower* Egypt, and the Delta as inhabitable then, and as suited to agriculture, in proportion to the alluvium then existing in the upper country, as they are now—that if the Delta had little soil, there was then still less above—and that all scriptural commentators agree in distributing the sons of Mizraim over this lower tract; whence, as population increased, their progeny spread themselves in suitable directions, according to circumstances by us unknown, but actuated by motives probably to them expedient.

"Dato il caso, e non concesso;" let us for a moment suppose, that Lower Egypt, on the immigration of Mizraim, was a *marsh*. Let us concede, that there was a *macadamized* road from Palestine to the Mokattam at Cairo: and let it be, for a moment allowed, that Mizraim, his wife and children ascended at once to the first Cataract. Where shall we place them? where shall we find alluvial soil and vegetation, in a land in which these primary principles were entirely wanting? that is; for all pastoral, and still more for agricultural purposes? For when the Delta was a marsh, there was not *six* feet breadth of soil above Hadjar Silsilis; but all was barren rock.

However, we will suppose that onward they plod their weary way, (as did those Cushites! who, by some are said to have come from Babel, through Asia, across Behring's Straits, into North America, as far as Mexico, and onward to Peru,) taking their *provisions* with them. Mizraim had to bring from Palestine to the Mokattam, a distance of at least 300 miles, sufficient for his family and his flocks, and thence to convey his commissariat 610 miles farther to Syene. It being useless to remain amid granite rocks, they are hence carried onward into Nubia. Now, in Lower Nubia, even at the present day, there is not soil enough to support its sparse and frugal population of "Barabera." Yet, their provisions being abundant (probably hermetically sealed,) after a march of 220 miles more to the second Cataract, and not discouraged in the least, by the howling wilderness they "go ahead;" and after a couple of hundred miles, they find what are now the plains of Dongola, but which were then rather more rocky than alluvial. "Rebus angustis animosus" &c., Mizraim, nothing daunted, after a march of 200 miles (for he had to follow the river to obtain water) finally reaches the far-famed "Isle of Meroe in Ethiopia." We will suppose this spot to have been a terrestrial paradise at that time, whatever it be now, and it *is* about as fertile as Lower Nubia. Here, after a weary tramp from Palestine of above 1500

miles (performed with as much rapidity as the children and flocks allowed,) Mizraim and his family settle and here they multiply.

As Mizraim and his children were all Caucasians at first start, in order to change their skins from white to black, their hair to wool, and to alter their osteology, "through the effects of *climate*," time at least must be allowed. Who will define the necessary period for these radical changes? Never mind—we grant every facility. Let countless generations transpire. Let them become Negroes, or Berbers, in race. Let them reach the acme of civilization. Let them surpass Dahomey; outrival Ashantee; become as intellectual as Hottentots—as philanthropical as Tuaricks—as constructive as Tibboos. Let them build the pyramids of Meroe, Gebel Birkal, and Noori—which done, let them come down the Nile again, to build the pyramids of Memphis and cover Egypt with stupendous structures; a perfect, and essentially a civilized community; to confirm Herodotus, and his Egyptian applications, of μελάγχροες καὶ οὐλότριχες "black in complexion, and wooly-haired"* to be called also Μελαμπόδων—"the black-footed;" or more appropriately, "the long-heeled race." On their arrival in Lower Egypt, the Delta, of course, is no longer a marsh; and having waited for its formation, they cover it with cities.

Let them, I repeat, perform *all* of these impossibilities, and then they are no longer Africans in Egypt. A miracle (of which we have no record) has metamorphosed them again into Caucasians.

It does seem odd, if not unnecessary, to make the Asiatic and Caucasian Mizraimites at once proceed up the Nile, 1500 miles to Meroe; there to study and improve and sojourn, until the wonderful effects of climate should transmute them into Africans; and then, after countless generations, to lead them back into Egypt, and there witness their transition into pure white men, in a climate where no Ethiopian ever changed his skin!

And we must make all these changes in far less than one thousand years: that is, we start with Ham and Mizraim as Caucasians; we transport them from Assyria into Ethiopia, and watch their transition into Negroes, or Berbers, by the effects of climate, and under the vaguest extent of time: we perfect them as such, and doat upon the sable or dusky philosophers, who are to instruct Moses, and civilize the Greeks. We then bring them back into Egypt, and by magic as it were, transmute these Negroes or Berbers, again into pure white men, or Caucasians, such as every Egyptian was. We must accomplish all this between Mizraim and Abraham—in a space of about 100 years, by the Hebrew version; of about 500 by the Septuagint. On Egyptian monuments (as I shall prove by facsimile copies) we find the Negro and the Berber, painted prior to 1500, B. C., as perfectly distinct from the Egyptian natives, as an Anglo-Saxon is from a Chimpansee. If four thousand years have not had the slightest effect in whitening Negroes, how much change of color could have been accomplished in one-eighth of the time?

What should we say, if such a doctrine were maintained in defiance of Scripture, of nature, and of fact? We should disdain to regard such nonsense; and yet such is precisely the course we must pursue, if Ham be the father of the Egyptians, and the Egyptians descended the Nile from Ethiopia into Egypt. Such is precisely what must have occurred, if we believe Herodotus, Diodorus, and their Roman plagiarists; and such is, in fine, the analysis of the Ethiopian origin of the Egyptians, if we pretend to believe the Bible. I will cast ethnography to the winds; I will discard chronology as a dream; but even then, I confess my inability to comprehend, or to accept, such a tissue of absurdities, if not profanations.

However, with Genesis for our guide in human primeval migrations, with the Septuagint chronology as our limit, and the Delta an inhabitable province, at the time of Mizraim's arrival from the plains of Shinar; it will be seen, that Egyptian monumental history coincides—that, where Scripture is silent, other lights are now obtainable—and that, if a blank intervenes between Mizraim and Abraham's visit, the Septuagint gives a period of about 550 years: to fill which, we have a mass of materials. Turn now to Archbishop Usher's chronology, and take note, that between Mizraim and Abraham, we have to condense all the events into a space not exceeding 200 years; when there could not have been 100,000 inhabitants on all the earth, according to any reasonable statistical calculation; whereas, if Abraham's birth be placed at more than 1000 years after the Flood, a period has been allowed for the propagation of mankind, which, at least, is more reasonable, no less than more orthodox. However, it is sufficient for me to acknowledge Ham and Mizraim to be the progenitors of the Egyptians. On the epoch of the latter's immigration, I have not the presumption to decide. It is enough that it took effect, at an adequate lapse of time after the Deluge, and yet sufficiently remote from Menes, the first Pharaoh of Egypt, to admit all relative preparatory events: and as, on Egypt, the Bible is silent for many centuries, we may legitimately look to other sources for information.

The authority of Sir J. G. Wilkinson, on the antiquity of the Delta, is supported by that of all scientific gentlemen of present times in Egypt, whose occupations, as surveyors and engineers, enable them to corroborate this view by mathematical demonstration. By casual observers, like the writer and other old residents whose migratory and sporting habits take them into places where the mere traveller never dreams of going, this doctrine is implicitly believed, as agreeing with all their personal experience. We shall have occasion to return to the inundation of the river, and its prolific alluvium; but, at present, attention is expressly solicited to the following assertion, viz: that the Delta and Lower Egypt, having existed almost in their present physical state, since the remotest limit of known time, there was no obstacle of an *aquatic* or *marshy* nature, to preclude the immediate settlement of the first immigrants from Asia, in any portion thereof, that is by man inhabitable at the present hour.

Lower Egypt and the Delta, the western province of Bohèyreh, and the "land of Goshen"—now the Sharkeèyeh, or eastern province—of yore the Tanitic and Bubastite nomes—containing the richest portions of the alluvium, and blessed by the finest climate of the Valley, would present to any new colony, agricultural or pastoral, inducements to sojourn within their area, superior to any that could be met with after passing Middle Egypt, or the Heptanomide.

As from the Thebaid, you proceed upward along the Nile about Hadjar Silsilis, the features of the country on either bank undergo a change, from fertility to unfruitfulness, from alluvial to hard rock, from cultivation to sterility: nor can it be said that any incitements to agriculturists, or any resources for abundant population, exist between Hadjar Silsilis in lat. 25, and Khart oòm about lat. 15, comparable in value to those infinitely superior advantages to be found below the Thebaid; and which increase in the exact ratio of your descent from Ethiopia to the Mediterranean.

Between Hadjar Silsilis, where the sandstone formations rise perpendicularly from the very edge of the river, and where the Nile is compressed into its narrowest Egyptian channel, and Khartoòm—the juncture of the Bahr-el-Abiad, or *White Nile*, with the Bahr-el-Azrek, or *Blue Nile*—there is a length of some 600 miles, as the crow flies, and probably 1000 by the windings of the river.

In this space, population is now, and ever has been, sparse; with propensities more or less nomadic, and driven by natural causes to be rather pastoral than agricultural. If all communication of the inhabitants of this line, with the Egyptians on the north, and with the Nigritian nations on the south, were cut off; the mass of an abundant population would perish from starvation, as it would be impossible for them to raise a sufficiency of food for their sustenance. Certain spots, of no great extent, are, however, fertile, and may support a population in direct proportion to their alluvial superficies. Such a spot was the Isle of Meroe in ancient days. But to suppose that, even thereon, the alluvial soil was ever so extensive as to furnish food for one million of inhabitants, would be contrary to geological evidences, as well as to statistical facts.

About Khartoòm, and upward through Sennàar, the country could be rendered extremely prolific, if a radical change were effected in the governing power; but, within a few decades of miles to the southward, commence the dense forests and rank vegetation of central Africa, with its inland seas, its annual rains—territories that are, and for more than four thousand years have been, inhabited solely by Negro races; where no living White man has ever penetrated 500 miles; and whence the White Nile transmits, from unknown sources, its ever-bountiful, ever-welcome floods. On these latitudes, all we can say is, that we literally *know* nothing; but, we may reasonably infer much; and conjecture anything we please. No hierologist doubts, that the Pharaonic governments of Egypt were better acquainted with Nigritia 3,500 years ago, than any geographers of modern times, who have gone little beyond the legendary fragments bequeathed to us, 2000 years ago, by Eratosthenes.

Now Meroe, we are well aware, was a powerful state; and, at one time, gave a dynasty of kings to Egypt; but this was an accidental occurrence, of brief duration, and in ages long posterior to primeval epochs

Here pyramids attest remote antiquity. Temples bear witness of later grandeur. But the Isle of Meroe itself was no "officina gentium"—no laboratory of nations. It held a small community. Its alluvial soil could merely support a population commensurate with its area, and both were small. Immigration created its social structure—Commerce supported its vitality and protracted its duration—Religion sanctified its inhabitants, and protected their trade. Yet, notwithstanding all these attributes, Meroe bore no more relation in military strength, mass of population, or physical power, to Egypt; than to the latter country was borne by the Oasis of Seèwah, the templed sanctuary of Jupiter Ammon.

In fact, between Meroe and the Oasis the case is parallel. Both were fertile spots, of limited area, in the midst of deserts—wildernesses, affording secure retreats to wild and varied tribes of nomads. Both were equally exposed to their inroads: with this immense advantage in favor of Meroe, that she possessed water-communication southward and northward; and that, from her geographical position in relation to Abyssinia, whence journeyed Hindostanic and Arabian commerce; to Nigritia, whence gold, and slaves, and African productions swelled her marts; to Lybia, whither flowed the commercial stream toward Carthage and Europe; and to Egypt, as her presiding genius, and "ministering angel," she had resources, of which the Oasis could only partially partake.

Geographical position rendered both of them the concentrating points for the divergences of commerce, and the transit of free trade

* I give the generally accepted translation, though aware that it will bear some modification, by going back to the Greek roots. Melampodon probably refers to flat blackened by the Nilotic alluvium.

—made them the connecting links of vast countries, which were separated from each other by wildernesses of great extent. The political foresight of the ruling powers of Meroe and of the Oasis, made *Religion* the instrument of that control and dominion, which were denied to them by the limited number of their inhabitants, and the paucity of their respective inherent resources. And the roving Bisharree, the single-minded* Berber, the predatory Arab, and the Lybian archer, acknowledged the *moral* sway of the wise and sacred hierophants—flew to arms at their bidding to defend the temples, or to harry a foe—spared the caravans, traversing their native wastes, out of pious respect, and superstitious fear, of the sacerdotal guardians of commerce—and spell-bound, as it were, by the *moral* dominion of superior wisdom, cringed beneath the dictates of the "high priests of Amún-Rà."

It was not from their fertility, which was partial; it was not from their military force, which was insignificant; it was not from their population, which on their cultivable area was unimportant; it was not from the inherent resources of their territory, which were inadequate—that Meroe and the Oasis, rose supreme over the wilderness, and ruled with despotic sway over the tribes of men to each respectively adjacent; but, from the political wisdom of their respective governments. And, of what race were these sages, these deep-thinking politicians? I answer, they were Caucasians; they were white men; they were Egyptians—the high-caste descendants of Ham, the Asiatic! and their dominion over the varied nations, by whom they were surrounded, proceeded from the mental and physical superiority of the Caucasian over all African aborigines.

These Caucasians founded a pontificate at Meroe, and at the Oasis, originating in the same hierarchal doctrine, and supported by its ties with, and affiliations proceeding from, the founders of Thebes and of Memphis. Its sway was based upon the same political principles which have, through so many centuries, preserved Christian Rome, and not upon *physical* importance. The sources were political forethought, and intellectual discrimination; its duration proceeded from their utility to the happiness of man, and was consecrated by their judicious and salutary protection of man's material interests. By a silken web confining his physical powers of resistance, while by a moral influence it secured his obedience.

When, therefore, Meroe and the Oasis arose, it became the interest of every neighboring tribe and individual, to preserve institutions so beneficial to the prosperity of commerce, so conducive to the interchange of social relations: nor did Meroe expire, till the doctrine changed, after a duration of 3000 years.

I am perfectly aware of all the views that have been put forth by the learned Von Heeren, on these subjects; and owe many of my conclusions to the light derived from him, and others; but hieroglyphical and craniological discoveries have served to dissipate some of their positions. That beautiful fabric of Professor Heeren, so astoundingly constructed from such crude materials, is correct in system; but, in regard to Meroe, its application is now reversed; for, instead of appertaining to primeval periods, it was not consolidated till some 700 B. C.; and we are discussing subjects anteceding this date by twenty centuries.

It is said by Diodorus, that Egypt held about eight millions of population, from the 1st Cataract to the sea. At present, owing to the benign rule of Mohammed Ali, there are less than two millions. In Nubia, Dongola, Meroe, as far as Khartoòm, it seems questionable, if, including the nomads of the adjacent deserts, there ever were as many as *one* million of inhabitants. At present, there are less. Even these must look to Egypt, or Nigritia, for the bulk of aliment; for there is not alluvium enough in these regions now, whereon to raise a sufficiency of substance, from Asswàn to Khartoòm. And yet, every year the Nile has brought down additional soil, so that the alluvium is greater now than formerly. Meroe was a province of Egypt for 2000 years; for, how could the Pharaonic armies have conquered Negro nations without passing by Meroe? Armies in Ethiopia must follow the river; else they can find no sufficiency of water; and following the river, to reach Negro nations, not nearer to Egypt than lat. 15, they must unavoidably have passed by Meroe. Negros are not a migratory race in Ethiopic latitudes, and only come northward by compulsion.

We have gone as deeply as was necessary into the subject before us to show, that the case of Meroe is parallel with that of the Oasis. No one, I presume, will think it possible that the original source of the Egyptians was at the Oasis of Seewah. Scripturally, ethnographically, geologically, philologically, geographically, historically, and monumentally, it is as unreasonable to make Meroe in Ethiopia the birth-place of the Egyptians. It is vain to quote Herodotus or Diodorus, Eratosthenes or Strabo, on questions whereon they could learn but little, inasmuch as the events precede them by 2000 years. With these classical writers, as with some others in modern times, it has been customary to take "omne ignotum pro magnifico."

Sufficient has been said, to evince the stand we take in early Egyptian history, in order that we may not find ourselves behind the age in the continual progress of discovery; and, in the same mode that we asserted that the Delta was inhabitable at the time of Mizraim's arrival, so now we still maintain, that Meroe and Ethiopia were unqualified, geographically and geologically, to nurture the primeval parents of the noble race, whom we now know to have been high-caste Caucasians.

A point has been reached in this exposition, where, before proceeding further, it is imperative on me to acknowledge the source, whence I derive these views of primeval Nilotic history; and it is with cheerful readiness that I indicate my valued friend, Dr Samuel Geo. Morton, of Philadelphia, as my authority for the positive demonstration of the Caucasian race, and Asiatic origin of the ancient Egyptians.

Under the title of "Crania Ægyptiaca," will appear from Dr. Morton's pen, a memoir, wherein the Caucasian race of the early Pharaonic Egyptians is, for the first time, demonstrated, by a mass of craniological, anatomical, historical and monumental evidence. I have had the full advantage of Dr. Morton's revision of whatever on this subject is herein advanced; while, so far as my name may be associated with the "Crania Ægyptiaca," it need only be said that I derive the original idea, all the craniological facts in its support, and by far the greater portion of the argument herein put forward, from the perusal of this work in manuscript; no less than from those subjects having, for six years, formed the substance of much epistolary intercourse, and for many months, the constant theme of conversations between its author and myself.

Were it not for the conviction, thus acquired from the incontrovertible array of facts set forth in the "Crania Ægyptiaca," (facts hitherto unpublished by any writer in the world; and, with the exception of Sir. J. G. Wilkinson and one or two others, heretofore contested by all hieroglyphical authorities,) I should not have ventured to take up against the opinions of learned and unlearned, the subject of the Caucasian race of the Egyptians; but reposing in confidence upon the labors of one so eminently qualified to decide, I am not apprehensive of the consequences in the minds of those who will peruse the work thus announced. Furthermore, its author is not responsible for any deviations from his views I may, perhaps erroneously, have adopted.

To show, however, that an adequate foundation exists for the novel assertions I have made, I extract from the "proceedings of the American Philosophical Society," Philadelphia, November and December, 1842, a communication made at their meeting of the 16th December last, with a few verbal corrections and additions subsequently handed me.

"Dr. S. G. Morton read the first part of a paper, "On the Form of the Head, and other Ethnographic Characters of the Ancient Egyptians," which was referred to a Committee.

"In this paper, Dr. Morton first took a view of those nations with whom the Egyptians appear to have held intercourse, either for war or commerce, in the early epochs of their history; and among those whom he has been able to identify, from a comparison of the heads figured in the works of Rosellini, are the Celts, the Scythians, the Pelasgic and Semitic nations, the Hindoos, Arabs and Negroes. Dr. M.'s ethnographic observations have been made on one hundred crania of ancient Egyptians, obtained by Mr. G. R. Gliddon at seven different sepulchral localities, from Memphis, in Lower Egypt, to Debòd, in Nubia; and the author has classed the whole series in the following manner:

1. *Arcto-Egyptians;* under which designation are embraced the purer Caucasian nations, as seen in the Semitic tribes of Western Asia, and the Pelasgic communities of Southern Europe.

2. *Austro-Egyptian;* in which the cranium blends the characters of the Hindoo and Southern Arab; which people, in the opinion of the author, were engrafted on the aboriginal population of Ethiopia, and thus gave rise to the celebrated Meroite nations of antiquity.

3. *Negroloid* crania, in which the osteological development corresponds to that of the Negro, while the hair, though harsh and somewhat wiry, is long and not woolly; thus presenting that combination of features which is familiar in the Mulatto grades of the present day.

4. *Negro.*

In many of the crania, the Arcto-Egyptian, Austro-Egyptian and Semitic characters are variously blended; while a few of them also present traces of Negro lineage, modifying the features of the preceding types. The author presented, in anticipation of another section of his memoir, the following tabular view of the entire collection of heads, in which each one is classed according to the preponderance of national organic characters.

Sepulchral Localities.	Whole Number.	Arcto-Egyptian.	Semitic.	Austro-Egyptian.	Negroloid.	Negro.	Doubtful.
Necropolis of Memphis,	26	19	1	5	1		
Maabdeh,	4	2			2		
Abydos,	4	2	1	1			
Catacombs of Thebes,	55	26	4	18	5		2
Ombos,	3	1		2			
Philæ,	4	2		1		1	
Debòd,	4			4			
	100	52	6	31	8	1	2

* Termed, in derision, by the Arabs, "Abou-thagle-wahed"—father of one job—in consequence of their national stolidity, and their inability to entertain more than one idea at a time

It, therefore, appears that the Caucasian crania constitute about nine-tenths of the whole number; that the Negroloid heads are about one in thirteen; and that among them all there is but one unmixed Negro.

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It will also be perceived, that the Austro-Egyptian conformation increases in proportion as we ascend the Nile and enter Nubia.

The author refers the blending of the Arcto-Egyptian, Austral-Egyptian, and other communities, to three principal periods of Egyptian history, viz:

1. The conquest by the Hykshos or Shepherd kings, B. C. 2082, when the Egyptians of all ranks were driven into Ethiopia for a period of 260 years.

2. The Ethiopian dynasty of three kings which lasted 40 years, beginning B. C. 719.

3. The conquest by Cambyses, B. C. 528, when the distinctions of caste and nation were comparatively disregarded for upward of two centuries, during which period the people of Asia, Europe and Nigritia were freely admitted into Egypt.

Dr. Morton's ethnographical researches, conjoined with the evidence of history and the monuments, have led him to draw the following conclusions:

1. That Egypt was originally peopled by the Caucasian race.

2. That the great preponderance of heads conforming in all their characters to those of the purer Caucasian nations, as seen in the Pelasgic and Semitic tribes, suggests the inference that the valley of the Nile derived its primitive civilized inhabitants from one of these sources; and the greater proportion of this series of crania in Lower Egypt may, perhaps, serve to indicate the seats of early colonization.

3. That the Austral-Egyptian or Merŏite communities were in great measure derived from the Indo-Arabian stock; thus pointing to a triple Caucasian source for the origin of the Egyptians, when regarded as one people extending from Merŏe to the Delta.

4. That the Negro race exists in the Catacombs in the mixed or Negroloid character; that even in this modified type their presence is comparatively unfrequent; and that if Negroes, as is more than probable, were numerous in Egypt, their social position was chiefly in ancient times what it yet is, that of plebeians, servants and slaves."

The Scriptures inform us, that Mizraim came from the banks of the Euphrates into Africa, and that his descendants colonized Lower Egypt.

To bring the ancestors of the Egyptians from Ethiopia, leads to consequences irreconcilable with primeval biblical migrations. Ham and his son were indisputably Caucasians—to find, therefore, that their Egyptian descendants were Caucasians also, is perfectly in accordance with nature, and with Scripture.

Lower Egypt and the Delta, would naturally be the region most suited to agriculture; and contrary again to the general current of opinion, it was here that the earliest Egyptians settled—it was here, that the most ancient cities arose—and here, that the most ancient monumental piles still remain, to attest the correctness of the assertion.

The erection, in Lower Egypt, of the most ancient monuments we encounter, does not at all impede the migration of the Caucasian race, at a very early period into the Thebaid, or even as far as Meroe; nor is the inferior relative antiquity of those vast edifices, that proudly demand, for Thebes, and the Thebaid, an age nearly parallel to those of Lower Egypt, devoid of explanation on other grounds; but, it is an indisputable fact, since the application of the Champollion tests to any of the ruins in the Nilotic valley, that the most ancient vestiges preserved to us *lie north;* and the earliest extant are the Memphite pyramids; while those found to the southward, are comparatively more recent; with the doubtful exception of the pyramids of Meroe in Ethiopia, which will be attended to in due course.

In the interval previous to the accession of Menes, and subsequent to the dispersion of mankind from Shinar, must that wandering tribe of Caucasians, who settled permanently in the valley of the Nile, have entered Egypt from Asia; and although we possess not the slightest account of the time, beyond that of its occurrence between Noah and Abraham, and none of the mode in which this march must have taken place, from Assyria into Egypt; yet, the fact of the Asiatic origin, and Caucasian race of the early Egyptians being declared in the Bible, and proved by anatomy, with monumental and historical corroborations; it may be desirable to inquire how far geographical facilities smoothed their path, and whether topographical circumstances, in connection with localities in Egypt, admit of and confirm their introduction.

According to the facts, set forth in Morton's "Crania Ægyptiaca," we find the Caucasians occupying Egypt, at the remotest time we can descry; and any errors unintentionally committed in speculating upon the road they took from the Asiatic continent to Egypt, will not affect the fact of their journey.

Whether their progress was slow, such as a pastoral people (we may infer they were at that primeval time) encumbered with families and flocks, would necessarily adopt; or whether it was the rapid march of men driven by political convulsions, or family feuds to seek safety in countries remote from their first origin, are questions in themselves hypothetical, though the former speculation has most of probability. Whether their migration, from east to west, was anterior or posterior to the dispersion of Babel, I leave others to determine; in either case, we may recognize the all-wise hand of Providence, accomplishing by natural instruments, and according to immutable organic laws, the object of man's creation. Whether, prior to their entry, they possessed any information concerning the fertility and salubrity of that smiling valley-land, whereon the "sacred Nile" by its periodical inundations, spreads its rich alluvium, must ever remain doubtful.

That they had their women with them is certain; as they preserved their blood, pure and intact, from amalgamation with African aborigines; excepting, in partial instances, of much later times, proceeding from very natural causes, and affecting mainly those provinces which were adjacent to these Africans; but no more influencing the mass of population in Lower and Middle Egypt, at any period, than is apparent, or usual, as I have before remarked, with the present Fellâh and Arab inhabitants of these districts at this day.

The simplest view of the case would lead one to infer, that, in proportion as the increase of human and animal population rendered the area of Assyria too limited for the peaceful attainment of a sufficiency of food, small parties, offsets from the patriarchal tree, wandered, like the Bédawees of the present day, pasturing their cattle in search of forage, along the valleys of Palestine. The vanguard of these nomads, pushed forward constantly by the advance of later separations from the main body, or induced by other contingences, which we may conjecture, but cannot define, crossed the small desert, which even at the present day, in winter, offers every facility for similar migrations, and reached the valley of the Nile, somewhere in the vicinity of Pelusium.

Once in the land of Goshen, it may be readily imagined, whoever came the first would not be long in inviting his friends and relations to join him (and to sojourn permanently) in, what must have been to a herdsman, as it is the present day to the agriculturist, a terrestrial paradise. Similar causes always produce similar effects. Population increased, and migration continued, until every atom of the then alluvial soil between the deserts of Suez and of Lybia, and from the sea beach to that extreme point, where an African climate becomes mortiferous to the white man (which region commences about the 16th degree of latitude in Ethiopia above Egypt,) was colonized by the Asiatic Caucasians; and, in those remote countries, by their intermixed descendants. As population increased, the herdsman was forced, by interest, and want of pasture room, to become a farmer; and the first spade struck into the yielding black mud of the receding Nile, was the first step toward that civilization and power which, for 2000 years, made Egypt the greatest country of the earth.

I deem it requisite only to allude to the prevalent, but erroneous notion of the African origin of the ancient Egyptians, in so far as to express my disbelief of the possibility, that the Caucasian route from Asia to Egypt, could have lain, in those primeval times, across the Red Sea, at the straits of Bab-el-Mandeb, or higher up. Let any one look at the map, and measure the distance from Assyria to Meroe, by that road—let him pause and consider the vast geographical obstructions to be encountered in Arabia: the time it would take to overcome them; and then let him consider the little chronological space we have for the events that occurred in Egypt between Mizraim and Abraham; and allow, that without overthrowing Scripture, this doctrine cannot be maintained.

From Assyria and the plains of Shinar, even at this day (aside from human insurmountable difficulties) the journey through Arabia across the Red Sea, into Abyssinia, over the deserts of Catareff, to Meroe, and thence down the Nile, 1600 miles, to Lower Egypt and the sea-board, would be almost impossible to a family accompanied by children and by flocks. It may be objected, that this migration was not immediate, but may have occupied ages. In that case, my reply is, that their journey must have been rapid, and accomplished within a few years; or we must reject even the Septuagint chronology as insufficient. To pass over the Red Sea with flocks and large family incumbrances, implies *vessels;* whence could they obtain timber on the western Arabian coast? how procure materials for naval construction and outfit, in those primeval times?

A mere glance at the map of Abyssinia will present obstacles, after their suppositious arrival on the western shore of the Red Sea, to render their progress toward Meroe and Ethiopia, anything but desirable; nor is there any point, whereon the advocates of the African theory can hang a reasonable hypothesis, since the results obtained by Dr. Morton, and detailed in his "Crania Ægyptiaca."

Asiatic in their origin, springing from the same stock as Shem and Japheth, and Caucasian in their osteological conformation, the Egyptians were white men, of no darker hue than a pure Arab, a Jew, or a Phœnician; and it is quite as justifiable, and equally reasonable, to draw the dusky and the sable inhabitants of Africa from Shem, the type of the Hebrews and the Arabs; or from Japheth, the type of the Europeans, as to derive the Berbers and the Negroes from

Ham, whom Scripture tells us was the parent of the Egyptians; and as such, Ham must have been an Asiatic and Caucasian, since we know positively, that his Egyptian descendants were Caucasians, as pure-blooded in origin as ourselves.

The climate of Egypt will never change a Caucasian into a Negro, a black into a white man; and we have yet to learn what effect climate may have had, in every other latitude, on the physical organization of man, on the material variation of his hair and skin, or on his osteological and craniological conformation.

How the real African aborigines—the Berbers and the Negroes, were disseminated over Ethiopia and Nigritia, is foreign to my discourse, nor do I presume to offer an hypothesis.

It does not seem possible (although the men are excellent swimmers) that they, and still less their females and children, swam across the Red Sea! and, if it be necessary to import these African races from the Asiatic hive, the same reasons which render the Isthmus of Suez the route the most natural to the Caucasian children of Ham, may likewise have served for the ancestors of the Berbers and the Negroes.

Equally unnecessary does it seem, to speculate whether Egypt was inhabited by any or by what tribe of man, at the period of Mizraim's immigration; because such a speculation would imply the possibility of the existence of other people at the time of Noah's descent from the ark—a supposition hitherto irreconcilable with all we learn from Scripture. These are problems still insoluble by human reason—their results, such as are developed to us, point out the miraculous ordinations of the Creator without unfolding his inscrutable ways—and I again repeat, there is no more biblical reason or authority to derive the Negroes from Ham, than from Shem or Japheth; and if climate is to have effected the change, the same causes must have produced the same effects, operating on the same physical principles; so that it is just as probable that the Caucasian Shem or the Caucasian Japheth was the parent of African races, as the Caucasian Ham, whose children, the Egyptians, were like their father and his blood-brothers, Asiatics and Caucasians.

Finally, it seems more natural, that a tribe, coming from Asia and adopting Egypt as its resting place, should have entered that country by the route which, from the earliest times, has been the high road of nations between the Asiatic and African continents. It was by the Isthmus of Sucz that the Hykshos, the Scythian shepherd kings of remote antiquity, came and were expelled; this Isthmus was likewise the beaten road of the Hebrews from Abraham to the Exodus, as it is at the present day between Jerusalem and Egypt. It served the Egyptians under the Pharaohs and the Ptolemies, as the route for their military expeditions and for all commercial intercourse with Asia.

The Persians, under Cambyses and Artaxerxes Ochus, Alexander with his Macedonian phalanx, the Saracens under Aamer, and the Ottomans under Sooltan Seleèm, used it as their undeviating highway into and out of Egypt; while from the most ancient postdiluvian period to the present hour, it has afforded and will continue to afford, the same facilities between Asia and Africa, that induced me to select it as the route of the Caucasian family of Mizraim.

An important confirmation of the Asiatic origin of the Egyptians, and, indeed, of all the views herein put forward, is to be derived from the results established by the learned ethnographer, philologist, and critical hierologist, Dr. Leipsius; who has proved the affinities between the Indo-Germanic, Semitic and Coptic languages, to be identical, proceeding from their common origin in one primeval source. This discovery puts the seal of authenticity even as to *language* upon the Asiatic origin of the early Egyptians; while it goes far to explain all Coptic linguistical affinities with Hebrew, Arabic, Sanscrit, and other Asiatic tongues.

We have brought the children of Ham, under Mizraim, into Lower Egypt: here they settle; here they multiply; and hence they spread all over the alluvial soil of Egypt, from the Mediterranean to Meroe, following the Nile, in a natural course of migration and settlement. Agriculture supersedes all pastoral habits; cities and orderly communities take the place of the tents and the roving irregularities of the Nomad. The progress of civilization must have been so amazingly rapid, that to preserve our confidence in Scriptural chronology, we are forced to conclude (as stated in a previous chapter) that the children of Ham brought along with them all the knowledge and experience accumulated during antediluvian periods from Adam to Noah, and by this second father of the human race, transmitted to the Egyptians. We can form but little idea of its original amount; but, within a few generations from the immigration of Mizraim, we find monuments that attest a skill in the arts, an acquaintance with practical sciences, a profound knowledge of political economy and principles of government, an extent of civilization of every kind, equal (save in the luxury and refinements superfluous to the necessities of human life) to the extreme civilization and well-regulated social system existing in Egypt at any future period. There are very few arts or sciences, the early antiquity of which astounds us on the monuments of Egypt, but must have been familiar to the Egyptians prior to the erection of the pyramids. As we proceed, we shall mention some of the most prominent.

The time and the increasing ratio of population, are equally undefinable; with this exception, that, taking the Deluge somewhere about 3200 B. C., on the authority of the Septuagint, and the immigration of Mizraim into Egypt in the third generation after the Flood, we have a vacuum of about four hundred years; which we may legitimately fill with all these preparatory labors. The reason I pretend even to guess at the interval (which is purely conjectural, and merely possible) is, that the events which I shall soon show to have occurred subsequently, occupy all the space left, from about 2700 B. C. to the present year. It is with extreme difficulty that, even then, Egyptian chronological *facts* can be circumscribed within this limited area.

Traditionary legends, floating in the works of Greek writers on Egypt, inferences gleaned from the mythological doctrines that wrap truth in the garb of fable, and deductions legitimately drawn from the monuments, enable us to consider it probable, that a priestly aristocracy was the first form of general government in Egypt; created gradually out of the union of those patriarchal heads of villages, who probably governed, each his own family, in the same manner that an Arab tribe of the present day is ruled by its own Shéykh and the elders of the community. This would be perfectly in accordance with Oriental and Asiatic customs, that have varied but little since the patriarchal ages in Lower Asia and Arabia.

A hierarchy appears to have been the first form of general government adopted by the Egyptians of that primeval period; which we feel persuaded preceded the establishment of a monarchy. This hierarchy, we presume to have commenced within a few generations of Mizraim's immediate descendants; to have increased in power until the accession of Menes, the first Pharaoh; and to have ruled Egypt during the conjectural period of about 400 years.

It is here necessary to explain, that, from the earliest times, the Caucasian inhabitants of the Valley of the Nile regulated their social system by the division of castes; which, however, must not be judged of by the notions we derive from India; for the Egyptian system of caste was merely a division of classes, without any of those rigidities to this day practiced in Hindostan.

From the primitive simplicity of a patriarchal government, wherein the eldest of the tribe governs by general consent, as a father controls the domestic welfare of his family, the gradual increase of the numbers of these elders, in proportion to the increase of their respective families, probably suggested to them the propriety of union; and the Egyptians, essentially a religious community, bowed beneath the mild rule of a theocracy. This theocracy, formed by the union of the elders, was the first form of general government, in which secular and ecclesiastical interests, at first submitted to the control of the aged, become in a short time a hereditary right in certain families; where the character of priest gave power, independently of the age of the individual.

Champollion Figeac has so clearly expressed the most accurate views on this particular head, that I will adopt his language.

"A theocracy, or a government of priests, was the first known to the Egyptians; and it is necessary to give this word *priests*, the acceptation that it bore in remote times, when the ministers of religion were also the ministers of science (and knowledge;) so that they united in their own persons two of the noblest missions with which man can be invested, the worship of the Deity, and the cultivation of intelligence.

"This theocracy was necessarily despotic. On the other hand, with regard to despotism, (we add these reflections, to reassure the readers too ready to take alarm at the social condition of the early Egyptians,) there are so many different kinds of despotism, that the Egyptians had to accept one of them, as an unavoidable condition. In fact, there is in a theocratic government the chance of religious despotism; in a monarchy, the chance of a military despotism; in an aristocracy, or oligarchy, the chance of a feudal despotism; in a republic, the chance of a democratic despotism—everywhere a chance of oppression. The relative good will be where these several chances are most limited." And, with respect to the form of government best adapted to the social happiness of man, opinions are as varied as are the countries, and human races on the earth. That institution which is admirably suited to Europeans, may be odious and deleterious to Orientals.

In Egypt, under the primitive theocratic government, the nation was divided into three distinct classes—the *priests*, the *military*, and the *people*; an arrangement whereby the first two, the privileged classes, conspired to hold the third, and most numerous, in subjection.

"Time and the hour run through the roughest day:" and when a political evil becomes insupportable, nature has provided that it shall work its own cure.

The progress which time inevitably realizes everywhere, effected in Egypt a notable alteration in this state of things.

A rivalry sprang up between the two ruling classes. The military grew tired of blindly submitting to ecclesiastical sway, without partaking of their full share of control. The physical power being in the hands of the military chiefs, a revolution was the consequence of these jealousies.

A military chieftain seized the sceptre of dominion; established a royal government, and made the throne hereditary, through his line of descendants. A soldier of fortune, but a statesman in mind, changed and ameliorated the social condition of Egypt; and consecrating the progress the nation had already made, perpetuated it through a long succession of after centuries.

This chief was MENES of History—MENEI, "who walks with Amun," of the sculptures; who, from the days of Syncellus, has been confounded with Mizraim, or rather, according to Syncellus, with Mestraim.

UNEI.

I would here observe, that if ancient Egypt was ever called Mestræa, we have no evidence of the name in hieroglyphics: although it may be derived from two Egyptian roots, and compounded of *Mes*, begotten, and *Re*, the Sun. If Mizraim be Mestraim he was certainly not Menes; and if Menes be Mestraim, he was certainly not Mizraim, who preceded Menes, by at least 400 years. We fall into palpable anachronisms in endeavoring to make one man out of two personages, distinct in time, in name, in attributes, and in everything else. Brevity requires that I should limit my arguments simply to the exposition of this fact; by not observing which, ancient and modern writers, (with a few exceptions among the hieroglyphists, including the learned chronologist, Dr. Hales,) have rendered early Egyptian history a chaos of anachronisms.

This grand political revolution had, over the social welfare of the nation, an influence most salutary and durable. From a sacerdotal despotism, that in the name of Heaven exacted implicit obedience to the privileged members of the hierarchy, the Egyptians passed under the authority of a tempered civil monarchy, and acquired a constitution that rendered them free as well as happy.

The chief of the state was king, or Pharaoh; and his power was transmitted, in the order of primogenitureship to his male children; to his daughters, if he had no sons; or to his brothers or sisters, if his direct line should, by absence of offspring, be broken. There was no *Salic* law in Egypt; and in a country where *females* were admitted to a full participation in all legitimate privileges with man—where women were queens in their own right—royal priestesses from their birth; and otherwise treated as females are, in all civilized and Christian countries; there were none of these social restrictions that elsewhere enslaved the minds, or constrained the persons of the gentler sex.

We have the most positive and incontrovertible evidence, in a series of monuments coeval with Egyptian events for 2500 years, to prove that the female sex in Egypt was honored, civilized, educated, and as free as among ourselves; and this is the most unanswerable proof of the high civilization of that ancient people. This is the strongest point of distinction between the Egyptian social system of ancient times, and that of any other eastern nation. Even among the Hebrews, the Jewish female was never placed in relation to man, in the same high position as her more happy and privileged sister enjoyed in Egypt. And if, at the present day, Mahommedanism has overthrown all the rights of the female sex in the valley of the Nile; or if, in any ancient or modern nation, females were or are oppressed, it was certainly not from the early children of Ham that they took their precedent; not from the primitive Caucasian inhabitants of Egypt, that the enslavers of the gentler sex received their lesson. Some of the evidence for this assertion will appear as we proceed; but, in the mean time, let us render to the ancient Egyptians the proud honor of being the first nation who appreciated the moral capabilities, social virtues, intellectual attributes, and civil rights of woman.

In the procession, Tomb of Gurnah, the gallantry of the Egyptians is proved, by two queens—Aahopht and Aahmes-Nofrearl (queens of Amunoph 1st.) taking precedence of the kings; and this in a private tomb!

The royal authority was not absolute. The sacerdotal order preserved in the councils, their rightful positions—the military were there to maintain order and to strengthen the monarchy, but were *citizen*-soldiers; and in the great assemblies, termed *panegyries*, wherein all religious, warlike, civil, administrative, commercial, political, statistical, internal and external affairs were periodically treated; the priests, the military, the corporations, and the people were represented, and the interests of all were protected, according to the wise institutions of the Egyptians. The classes of Egypt may be divided into *four* great castes; but not, as before said, on the rigid system of the Hindoos. These were the priests, the soldiers, the agriculturalists, and the tradesmen of all denominations; each subdivided into more or less categories—but no Egyptian was an outcast from civil rights in this world, or debarred from eternal happiness in the world to come, save by his own misconduct; and in the latter respect, the king and the peasant were equally amenable to the inexorable judgment of AMENTI—"the future state," and ultimate tribunal.

With the accession of Menes, dates the consolidation of the internal polity, and of those wise and well-regulated institutions, that astonish us by their perfection and practical utility, as much as by the remoteness of their antiquity. I do not, at present, deem it necessary to enumerate or detail them; because an acquaintance with the greator portion will be rather a consequence of the history of Egypt, as I am about to unfold it; while I prefer leaving whatever may now be omitted to a future summary. It is necessary first to establish the chronological scale of hieroglyphic developments, before discussing points, which in date are dependent on monumental evidence.

The fragments we possess of ancient Egyptian history, in the writings of early travellers and chroniclers, permit our dividing the dynasties of Egypt into three categories, viz:

1st—The rule of the GODS—or Auritæ;
2nd—The rule of the DEMIGODS—or Mestræans;
3rd—The rule of thirty-one successive *human* dynasties—or Egyptians.

I. The GODS. Under this designation it may be plausibly conjectured, that the ancient Egyptians, in their legendary tales to the Greeks, classed those primeval events, which are known to us as antediluvian. It is also curious, that "Cronus, and the other twelve divinities," who are said to have reigned during 3984 years, do not very widely differ in number from the patriarchal generations from Adam to Noah. The sun, in hieroglyphics, being a type of Horus, which is of the same root as Rà, Ouro, Aur, gave probably the name of Auritæ to the Egyptians, as the "children of the sun." The word Auritæ has been referred to the "Golden age," of heathen mythology, but the term *aurum* itself is derived from that universal root *aur*, the sun, which reverses the current derivation.

II. The DEMIGODS—or Mestræans, may be explained hypothetically, as referring to those pristine postdiluvian times, which embrace the dark period from Noah to the accession of Menes: a period, according to my view, of some 500 years; in the first century of which Mizraim may have colonized Egypt. The term Mestræan, viewed, as above stated, in its meaning of "begotten of the sun," again sends us back to the primitive *aur*.

III. The MEN, or Egyptians, commence their rule with **Menes**, the first Pharaoh, and continue through 31 successive dynasties, to the invasion of Alexander the Great, in B. C. 332. From this era, history and the monuments enable us to define the period of the LAGIDI, or Ptolemies, down to 29 B. C. The hieroglyphics thence bring us down to CARACALLA, the Roman Emperor, when this mode of writing ceased, about 215 after the Christian era, and when the race of Ham ceased to be politically recognizable.

In regard to the reign of the gods, and the demigods, however, one point is very clearly established by Sir J. G. Wilkinson; which is, that the Egyptians never had the folly or impiety to trace their own origin to deities. On the contrary, they ridiculed the Greeks, for supposing themselves to be a heaven-descended race, in a right line of succession; for the Egyptians were a practical people, and a sensible.

When the priests showed to Herodotus a series of 345 images of men, who had successively filled the office of high priest; as, at a former period, they had exhibited a similar set of portraits to Hecatæus—they laughed at Hecatæus, who claimed a deity for his 16th ancestor; and told Herodotus, that "each was a Piromis, son of a Piromis." Piromis being the Greek corruption of the Coptic PI-ROMI, *the man;* and the strict meaning of the sentence being "a man, son of a man;" we have herein an indisputable proof of Herodotus's ignorance of the commonest words of the native language of a country, concerning which he wrote so largely, and so very learnedly. His ignorance was natural enough, but his presumption may be derided by us, as much as his credulity was the sport of the humorous Egyptians.

When, therefore, in a document, called by Syncellus "the Old Egyptian Chronicle," the rule of gods and demigods on earth, precedes the reign of human monarchs; we must make full allowance for the errors of Greek translators, rendering into their own tongue, and adapting to Hellenic comprehension, the lofty ideas, and mystic designations of the Egyptians. Nor must we accuse the dead, whose monuments present a mute refutation of Grecian fallacies, of entertaining fantasies, such as are handed down to us by Herodotus. Under the guise of mystic attributes, and through the medium of *symbols*, the veiled truths of which were not divulged to the "impure foreigner," the Egyptian gods and demigods, of the Old Chronicle, probably, are nothing more than our patriarchal antediluvian and postdiluvian generations. Bigotry and fanaticism, among the early Christians, prevented their perceiving that every stigma cast on the pure doctrines of primeval antiquity would detract from the authority of Moses; who, as before stated, was undoubtedly "learned in all the wisdom of the Egyptians."

I now proceed to lay before the reader, two tables of Egyptian history—one the OLD CHRONICLE; and the other compiled from MANETHO by Rosellini and Champollion Figeac, with a few additions of my own.

EGYPTIAN DYNASTIES.

THE OLD EGYPTIAN CHRONICLE.

1st.—Reign of the Gods—or Aurites—Antediluvian period? *Barbarismus?* Years.

To Hephaestus—Vulcan—Pthah, the Creator—is assigned no time, as he is apparent both by day and night,

Helius—the Sun—the son of Hephaestus—reigned three myriads of years, equivalent to 30,000

Cronus, and the other twelve Divinities reigned together, 3,984

Gods reigned—years, 33,984

2nd.—Reign of the Demi-Gods—or Mestraeans—Postdiluvian period—*Scythismus?* Years.

The eight kings—Demi-Gods—(or Mizraimites?) reigned together, 217

3rd.—Reign of Men—or Egyptians—*Hellenismus?*

The 15 generations (families, dynasties, or royal houses?) comprised in the Cynic Cycle—or Sothic period—reigned, 443

The remaining 15 dynasties of kings—commencing with the 16th dynasty and ending with the 30th dynasty—reigned together, 1881

Egyptians reigned, 2334

Years, 36,525

These years 36,525—end before Christ, 359.

MANETHO'S EGYPTIAN CONSECUTIVE DYNASTIES..

Order of Dynasties.	Their Origin.	Number of Kings.	Number of Names found in Hieroglyphics up to 1841.	Length of their Reigns.	Began before Christ.	Possible Reduction.	Monumental Parallels.	Miscellanea.
1st.	Thinite,	8	1	Years, 252	Years, 5867	B. C. 2715?		After Flood 439 [years?
2nd.	Tanite,	9	?	" 297	" 5615			
3rd.	Memphite,	8	?	" 197	" 5318			
4th.	Memphite,	8	4	" 448	" 5121		Pyramids { Memphite / Meroe?	
5th.	Elephantinite,	9	To fill which, although we cannot identify their names, we have a long list of "Unplaced Kings."	" 248	" 4673		Tombs.	
6th.	Memphite,	6		" 203	" 4425		Copper Mines,	
7th.	Memphite,	5		" 75	" 4222		Quarries,	Names unknown
8th.	Memphite,	5		" 100	" 4147		Relics and Papyri.	Idem
9th.	Heliopolite,	4		" 100	" 4047	Years 443	Great	Idem
10th.	Heliopolite,	19		" 185	" 3947		Number of	Idem
11th.	Theban,	17		" 59	" 3762		Unplaced kings.	Idem
12th.	Theban,	7		" 245	" 3703		"	Uncertain
13th.	Theban,	60		" 453	" 3417		"	Idem
14th.	Xoite,	76		" 484	" 3004		"	Idem
15th.	Theban,	—		" 250	" 2520		" [lis.	Idem
16th.	Theban,	5	5	" 190	" 2272		Obelisk of Heliopo-	Tablet of Abydos
17th.	{ Theban, / { Hykshos,	6 / 6	6	" 260	" 2082		Karnac.	Abraham's visit
18th.	Theban,	17	18	" 348	" 1822		Temples, Tombs,	Hebrew T., B. C. [1920
19th.	Theban,	6	6	" 194	" 1473		Palaces, Tablets,	
20th.	Theban,	12	9	" 178	" 1279		Papyri, Relics,	Moses B. C. 1491
21st.	Tanite,	7	?	" 130	" 1101		&c. &c. &c.	
22nd.	Bubastite,	9	9	" 120	" 971		all over	
23rd.	Tanite,	4	?	" 89	" 851		Egypt and	Rehoboam
24th.	Saitic,	1	?	" 44	" 762		Nubia.	B. C. 971
25th.	Ethiopian,	3	3	" 44	" 718			
26th.	Saitic,	9	6	" 150	" 674			
27th.	Persian,	8	4	" 120	" 524			
28th.	Saitic,	1	1	" 6	" 404			
29th	Mendesian,	5	4	" 21	" 398			
30th.	Sebennitic,	3	1	" 38	" 377			
31st.	Persian,	3	?	" 8	" 339			
31 dynasties		378 kings.			End, B. C. 331			

Conquest of Egypt by Alexander,	B. C. 332.	Luqsor.
Accession of Ptolemy Soter,	B. C. 304.	Philæ.
Fall of the Lagidi,	B. C. 30.	Ombos, Edfoo.
Roman Dominion in Egypt,	B. C. 30.	Dendera.
Last monumental hieroglyphical date,	A. D. 215.	Esne.

The upper table is a reduction of the "Old Egyptian Chronicle," preserved to us by Syncellus. This appears to be a succinct compilation, made in Egypt about the reign of Nashtanebf, of the 30th dynasty, say B. C. 359. I have already explained, that the "reign of the gods" refers possibly to our antediluvian period, when those heresies, termed by the fathers of the church, *barbarismus*, seem to have been first introduced. This heterodoxy they explained, as evinced by the fact, "that then men had no rulers;" and that their impiety and insubordination, brought down upon them the vengeance of the Most High, and the obliteration of all mankind save Noah's family. It is conjectured, that the first two reigns refer to those events anteceding the creation of man, which enter into the category of geological periods, of which it seems the Hierophants had some knowledge; in confirmation of which, the names of the gods themselves lend some feeble glimmer; for Cronus is "time immeasurable;" and Vulcan, who is our Pthah, typifies "the creative power" of the Almighty. When Solon, the Athenian lawgiver, discoursed with the Egyptian sages about those events which had happened to the Pelasgic Greeks, such as the traditions concerning the first Phoroneus, and Niobe, and the deluge of Deucalion and Pyrrha, one of the most venerable of the sacerdotal ancients exclaimed, "O Solon, Solon! you Greeks are always children; nor is there such a thing as an aged Grecian among you. All your souls are juvenile; neither containing any ancient opinion derived from remote tradition, nor any discipline hoary from its existence in former periods of time. You remember one Deluge only; whereas many happened!" The remaining 12 divinities relate, probably, to the line from Adam to Noah.

The "reign of the demigods" is probably the period from Noah to the accession of Menes; including the primitive colonization of Egypt, and the theocratical government, termed by the fathers, *Scythismus*, in reference to the apostacy of man, the confusion of Babel, &c.

The "reign of Men" begins with Menes, and the Pharaonic monarchy—termed also by the fathers, *hellenismus*, on account of the spread of idolatrous paganism, in which Terah, the father of Abraham, seems to have participated with the rest. Yet, if exceptions to such idolatry existed in those primeval days, they will be found in "the order of Melchisedek," and among the initiated in Egyptian mysteries.

Then follows Manetho's list. Those ciphers preceding the accession of the 16th dynasty are doubtful, and the chronology is reducible upon the arrangement of Syncellus into 443 years. The monumental parallels are positive in point of relative position, without requiring anything like Manetho's intervening intervals of time between the pyramids and the obelisk of Heliopolis. I have added a list of the hieroglyphical names already identified, which in 1841 was deemed to be correct.

Taking the era of the Deluge, according to the Septuagint (after the rejection of the 2nd Cainan) at B. C., 3154, we obtain some curious coincidences to strengthen our belief in the correctness of the record; while, at the same time, they indicate the possible epoch of Menes.

In the first place, by the Old Chronicle:

		Years
From the birth of Christ, to the 2nd king of 30th dynasty, there intervened	Years 359	
From 30th dyn., to 15th	1881	
From 15th to 1st—or the accession of Menes	443	
		2683
From 1st dyn., back to commencement of the demigods (or possibly only to Mixraim's arrival)		217
		2900
Postdiluvian interval		254
Septuagint era of Flood, B. C.		3154

This would give us 254 years between Noah and Mixraim's arrival in Egypt—not an unreasonable interval. Then 217 more from Mixraim, during the theocratic period to Menes, who would thus have ascended the throne about B. C., 2688 or 471 years after the Deluge.

In the second place, by Manetho:

		Years.
From the birth of Christ, to Alexander's conquest,		332
From the 31st dynasty back to the 16th dyn.,	Years 2272	
Less the interval from Alexander to our Saviour,	332	
Gives us for interval, between Alexander and the 16th dyn.,		1940
From 16th dynasty back to 1st,		443
Accession of Menes, B. C.,		2715
Interval between Menes and the Flood,		439
Deluge, B. C.,		3154

We thus obtain the accession of Menes, by Manetho, at	B. C.,	2715
By the Old Chronicle at		2683
Difference only—years		32

between the two records, after Manetho has been reduced on the system of Syncellus; which, in subjects so remote, is of no importance; and, in either case, leaves us an interval of about 400 years between Menes and the Flood. Of course, this view is purely hypothetical; but it will serve to show, that there is nothing appalling in the chronological extension here contended for. This will satisfy the reader, that Egyptian hierology can be reconciled, in chronological matters, with an orthodox biblical record, no less than, as I have shown, with other scriptural subjects.

But there are other coincidences, equally confirmatory. Syncellus has recorded, that, in the Old Chronicle, this number of years, 36,525, divided by 1461, gives exactly 25 sothic periods; this period being composed of 1461 vague or civil years of 365 days. The singularity of this coincidence may, at first sight, appear to invalidate the record; but on examination we may derive from it some precious chronological indications—to explain which, I must digress.

There is no point ascertained with more precision, than the almost inconceivable remoteness of astronomical calculations and observations among the earliest Egyptians, who appear to have perfected their calendar, for all practical purposes, at a period so distant, that even the Deluge epoch of the Septuagint appears irreconcilable with the deductions thereon consequent. Indeed Champollion declares, what the great mathematician Biot confirms, that the astronomical dates, procured from the tombs of the kings at Thebes, would carry back the use of a national calendar in Egypt to the year 3285 B. C., which is 39 years beyond the Septuagint flood; even without the deduction of the interpolated Cainan! I do not pretend to be competent on this point to form any opinion; and the fact is merely adduced, in proof of the priority of astronomical knowledge among the children of Ham; who, as I said before, must have brought into Egypt all the learning of antediluvian generations as an inheritance from Noah.

It would seem, that the primitive division of the year, in Egypt, was into 12 lunar months—i. e., that the time occupied by the moon's revolution round the earth, gave origin to the month of 28 days.

The first change in the Egyptian year, was the substitution of Solar for Lunar months; and then the year consisted of 12 months of 30 days each, or 360 days; but, it being very soon perceived that the seasons were disturbed, and that they no longer corresponded to the same month; five additional days were added to the end of the last Egyptian month, Mesore, to remedy the defect in the calendar, and to insure the return of the seasons at fixed periods. To those accustomed to our present calendar, and to the division of the seasons, Spring, Summer, Autumn and Winter, it may be worth observing, that in Egypt, from the most ancient days to the present hour, the agriculturalist recognizes only *three* seasons in the year. The Arab of the present day, who, in his chronological division of time, adopts the Mahommedan system of Lunar months in all his other pursuits; follows for agricultural purposes, the Coptic months, which are simply the ancient Egyptian; while both Copts and Arabs call these months by their ancient names to this day. Each third part of their year consists of 4 months, and is regulated in perfect accordance with the seasons in Egypt, and the periodical overflow of the Nile. Thus, the *first* season in Egypt begins about a month before the end of our autumn. It is called by the Arabs "es-Shitteh," or winter. It is the season of sowing and vegetation—and anciently was termed the season of the "water plants." It lasts 4 months, beginning about November, and ending with the close of February: duration 120 days. The *second* season begins about the end of our winter: the Arabs call it "es-Seyf," or summer. It is the season of harvest and reaping, and was anciently styled the "season of ploughing," for then, as at present, they prepared their lands for the summer crops: it lasts 4 months, or 120 days. The *third* season commences about July, and is called by the Arabs "el-Hareef," or autumn, or more usually "Neel," as the period of the inundation of the Nile. It is the time, when the river overflows its banks, and saturates all the alluvial with its fertilizing moisture, either by inundation or by filtration. Anciently, it bore the appropriate name of "the season of the waters." Its duration is 120 days.

I would remark, that this adaptation of the three Egyptian seasons to our months will be found most correct, as leaving the Delta, you approach the Thebaid; because on the line of the Mediterranean, at Alexandria for instance, the seasons, like almost everything else, are more European in their appearance; nor is it fair to judge of Middle or Upper Egypt by the sea-coast.

The intercalation of the 5 complementary days, at the end of the year of 12 solar months, brought the calendar to practical utility. It was then termed the vague or civil year, consisting of 365 days; and the Pharaohs were obliged to swear, that they would preserve it in tact from any intercalation. This was the only year known to Herodotus, to Plato and to Eudoxus!

This vague, or civil year of 365 days, was soon discovered to be actually shorter than the duration of the true solar year, by about a quarter of a day, say six hours—for each day of the civil year retrograded from the true solar revolution about one day in every four years; about one month in every 120 years; and about one year of 365 days in 1460 years. By preserving, however, in ordinary uses, the civil year of 365 days; there were many advantages accruing to the religious system of the ancient Egyptians. The name of each month bore the name of one of twelve divinities, and was under its especial protection; while each day was under the blessing of a deity, as by the Roman Catholics, it is now under the protection of a saint. There is but little "new beneath the sun;" and wherever we turn, we find that we are only perpetuating the notions and systems of our forefathers, whom we stigmatize as Pagans, while we adopt many of their customs. Thus, the Mahommedans, at present in Egypt, who go piously to pray in the mosque, on a day, supposed by them, to be the birth-day of a Muslim saint, whose tomb lies in the sanctuary; or who assemble at the periodical festivals and fairs of a "Seyd-el-Bédawee," and a "Seyd Braheem-ed-Desoogee," are little aware, that they are only doing that which was done on the same spots, at the same seasons, 3000 years before the Muslim saint, or even Mohammed himself existed! yet, nevertheless it is a fact, and the Mahommedan clergy are prudent enough to regulate the annual return of some of these festivals—not by the Mahommedan, but by the Coptic calendar—not by the lunar, but by the solar months.

By adhering, therefore, to the civil year of 365 days, the priests were enabled, in consequence of its annual recession, to carry the periodical festivals through all the different seasons of the year, within a known period; that is, the same festivals would sometimes occur in summer, sometimes in winter, in regular undeviating succession.

The same custom has been adopted by the Mahommedans, for their fast of the Ramadan; which, within my recollection, has passed from midsummer, through spring and winter, and is now in autumn

The Egyptian astronomers, while they thought it expedient to keep the practical and popular calendar to the civil year of 365 days; were, however, perfectly aware of the necessity of a further intercalation, to equalize the annual rotation. They therefore created a period, well known to astronomers and chronologists, as the Sothic period, from Sirius, the dog-star, termed Sothis by the Egyptians. This period was styled by the Greeks, the Cynic Cycle, from Cynos, a dog. When, therefore, we use the terms Sothic period, or Cynic Cycle, we mean one and the same thing—and when we say the Sothic year, the Sidereal year, the Cynic year, the Canicular year, we refer to the year whose commencement was regulated by the periodical and heliacal rising of the dog-star, or Sirius, called Sothis—the star of Isis, and Isis-Thoth; or perhaps Thoth-Isis, (?) which, by transmutation into Greek, has become Sothis. This year consisted of 365¼ days, whereas the civil year remained 365.

It is certain, that the first morning apparition of the dog-star, before sunrise, was religiously associated in Egypt, with the 1st day of the month of *Thoth*, called by the Arabs and Copts, "Toot" And thus, the 1st day of Thoth was the first day of the first month of each year. But there was another and a local cause, that connected the heliacal rising of the dog-star with the rising of the "sacred river;" the grandest natural phenomenon in the valley of the Nile; and one, as intimately hallowed by the vast utility of its benefits, as mythically interwoven with the religious doctrines of the Egyptians, and sacred to the memories of Osiris and Isis.

In Egypt, the dog-star—Sirius or Sothis—for about 3000 years B. C., and for some centuries after, rose on the same fixed day (mean parallel,) a little before the sun (heliacal rising;) and this day was once the 20th day of July, Julian calendar. This star in the course of each year ceased to be visible on the horizon in Egypt for about a month and a half, because it rose and set during the day-time: soon after, it began to be perceived in the eastern sky, a little before sunrise; and on the following days it showed itself more and more above the horizon, before the end of night. The first appearance of the star of Isis occurred some days after the summer solstice, and corresponded exactly to the first rising of the waters of the Nile. It was, therefore, all important to observe its movements; and these observations soon proved, that the rise of the dog-star, which occurred on the first day of the month of *Thoth* on one year, was not visible four years subsequently till the second day of the same month; and four years later, not till the third, and so on; till, after 120 years, this same rising of the dog-star would not be visible till the first of the *second* month of the year, or *Paopi*.

The cause of this change was immediately explained, so soon as the priests remarked, that the civil year contained only 365 days; whereas, the heliacal rising of the dog-star took place after an interval of 365 days and a quarter. The priests, therefore, created an astronomical or fixed year, by the addition of one quarter of a day, or six hours, to the original civil year; which fixed year, being regulated by the dog-star, was termed the *sothic year* of 365¼ days, which modern astronomers consider may have been the true length of the year in that latitude.

It was thus ascertained that, as the vague or civil year of 365 days was a moveable year, and as the sothic year of 365¼ days was a fixed year; that, if at any time these two years began on the same day, 1461 civil years, or 1460 sothic years must transpire before the same circumstance could occur again; thus,

365 ×4 gave the civil year every 1460 sothic years
365¼×4 " sothic " " 1461 civil "

being a difference of one entire year between the sum of years dependent on the solar months with five days' intercalation, and the sum of years dependent on the annual heliacal rising of the dog-star, in 1460 sothic years. The heliacal rising of Sirius being, then, the initial point of the true year, the priests designated as the SOTHIC PERIOD the series of 1460 fixed years, and of 1461 vague years, by which these two should recommence on the same instant; because 1460 years of 365¼ days, inclose exactly the same number of days that are contained in the 1461 years of 365 days; there being 533,265 days in each of these series.

Such was the calendar of the ancient Egyptians. It is probable, that to the generality of readers this explanation is supererogatory, because it is so familiar. However, at the risk of tedium, I have inserted it; and now proceed to draw some deductions from the facts laid down.

The coincidence, on the same day, of the two initial days of these respective periods—that is, when the first day of the fixed year was the first day of the vague year—a coincidence which could only occur every 1461 vague years, was in Egyptian chronology a memorable epoch. We are told by Censorinus, who wrote in the third century after Christ, that the last time the coincidence occurred, was on the 20th July, 139 years after Christ; by which we know, that it occurred 1322 B. C., and again in the year 2782 B. C.: whence the knowledge we possess of the learning of the Egyptian hierarchy, legitimately allows our inferring, that it was by them observed.

The Greek astronomers of early times appear to have been quite unaware of the introduction, by the Egyptians, of one year in 1461 vague years, or of six hours at the end of each year. We have the authority of Strabo, that the intercalation was unknown to Plato and to Eudoxus, although they are said to have studied at Heliopolis; while Herodotus's ignorance on this matter is fully proved, by his speaking of the Egyptian year of 365 days having the effect of keeping the seasons in their proper places; although, in another passage, he gives the most conclusive proof of the existence of the intercalary quarter of a day *in his time*.

He says, the priests reckoned from Menes, 341 kings, or generations; whence Herodotus calculates an interval of 11,340 years: yet he adds, "During this time, they (the priests) said the sun had *four times* risen out of his customary places; that, both where he now sets he had *twice* there risen; and where he now rises, he had there *twice* set."* By explaining this passage in relation to the sothic period, modern astronomers see that, under an apparent fable, the priests mystically told him the *truth*, although he did not understand it. For, in the interval of at least 2250 years between Menes and Herodotus, embracing as it does much more than one sothic period, the sun rose twice and set twice (at least) in the same degree of the ecliptic. The allegory was beautiful.

It follows therefore, that the later Greek astronomers, such as Hipparchus and Eratosthenes (although they do not acknowledge the sources of their learning,) derived most of their astronomical knowledge from the calculations of ancient Egyptians.

* I have borrowed this explanation of Herodotus, as well as some chronological data in a previous chapter, from the "American Quarterly Review," for December, 1827; which is from the pen of Professor Renwick of Columbia College. I have not met elsewhere with so luminous an explanation of the subject.

The well known fable of the Phœnix seems to be mystically connected with the astronomical revolution of the sothic period—although it would seem that the story of its rising from its ashes was unknown in the time of Herodotus, but was invented in after times, and was adopted by the early Christian fathers. There is great confusion in the intervals between each Phœnix; some reducing them to 340 years, others extending them to 1461 years. It seems, however, to have symbolized, in whole or in part, the Sothic Period, or great astronomical year of the Egyptians; being found on Egyptian monuments, dating as far back as the commencement of the 18th Dyn., or B. C. 1800. In the Coptic *Pheneh*, meaning *age* or *period*, we trace the root of Phœnix, and its calendrical utilities.

According to Horus-Apollo, the Phœnix symbolized the *soul of man—an expiring cycle of time*—and also, *the inundation of the Nile*.

We have the authority of Chæremon and Porphyry for the antiquity of the word *almanack* in Greek, long prior to the Saracens; and for the statement that almanacs are mentioned in the BOOKS OF HERMES. Some English and Arabic vocabulists assert, that *almanac* is an *Arabic* word!" I concede the article "al," or rather *el*, to be an Arabian prefix. But I should be edified to learn, to what Arabic root they trace the word *manac*. It is probably of ancient Coptic origin; and if ever used by Arab historians (for it is unknown in the *Darig*,) it is a compound, like the word *almagest*—the Arabic, el—*the*, and the Greek, megistos—*greatest;* used by Ptolemy in astronomy, and by the Grenada Moors in alchemy.

Now, by the authority of Syncellus, in the table of the Old Chronicle, the first dynasties embrace 443 years of the sothic period; whence it follows, that the first king of the 1st Dyn., Menes, ascended the throne about the year 2782 Julian B. C.; and it may be inferred, that he was the first Pharaoh who pledged himself not to alter the calendar.

The 36,525 years of time, which the Old Chronicle gives for the entire reign of gods, demigods, and Egyptians, divided by 1461, gives us exactly 25 sothic periods; and instead of being taken by us *literally*, and therefore rejected by us as fabulous, must be regarded as a *vast astronomical cycle*, by which the Hierophants regulated their calendar; and their astronomical skill is nowhere more apparent than in their cycle of 25 years, for adjusting the *lunar* with the *solar* motions; whereby they possessed a system more rigorously correct than the Julian method in similar reductions.

The whole of this digression is merely to precede a few deductions, to enlighten us on the probable epoch of the accession of Menes; a fundamental point in all subsequent Egyptian history; and without deeming it absolutely necessary to continue in prefatory explanations, I present the several results.

1st—By the astronomical reduction of Herodotus, according to Professor Renwick, we obtain the accession of Menes about B. C. 2890
2nd—By Syncellus—Manetho agrees with general—(or Septuagint) chronology, if we cut off 656 years before the flood, and 534 afterwards—the true period of Egyptian history, according to him, would place the accession of Menes—Renwick's calculation, B. C. 2712
3rd—By Rosellini's reduction of Syncellus, page 15, vol. 1st, Menes would fall about B. C. 2776
4th—By Champollion Figeac, page 267, the epoch of Menes would be—Freret's calculation, B. C. 2782
5th—By Doct. Hales' calculation, " 2412
6th—By my reduction of the "Old Chronicle," " 2683
7th—By my reduction of "Manetho," " 2715

I have before stated, that we could not define with precision the epoch of Menes within 500 years—but all differences considered, between the extreme of 2890 B. C. for remoteness, and 2412 B. C. for proximity, which added to Rosellini's and Champollion's estimates of the accession of the 16th dynasty - B. C. 2272
Addition, - - - - - - - - 478

Would place Menes about the year - 2750 B. C.;

which I am inclined to adopt, as within a hundred year's approximation of the truth: thus affording abundance of interval, between the Flood and Menes on the one hand; and possibly sufficient for the erection of the works now existing at Memphis—the pyramids—between Menes and the accession of the 16th Dyn., on the other.

Perfectly aware of the extreme uncertainty of these calculations, I would observe, as an excuse for the digression, that the epoch of Menes is all-important in history—that I have endeavored to reconcile it with the Septuagint as nearly as possible within reason and probability—and that I lean rather in favor of an extension of the interval between Menes and our Saviour; for which I could easily bring forward a mass of arguments and explanations, founded on facts; among which are the vast number of "unplaced kings" we possess, who must have lived between Menes and the 16th Dyn. I repeat, however, to the best of my present belief, the epoch of Menes taken at B. C. 2750, will reconcile monumental evidences with the Scriptural chronology of the Septuagint version.

It is, however, necessary for me to explain, why I have presumed to differ in chronology with so learned a hierologist as Sir J. G.

Wilkinson; because, as his works are most familiar to my readers, some might be struck with the discrepancy.

In his "Topography of Thebes" (London, 1835, page 506,) after preferring the list of Eratosthenes to that of Manetho, for his earlier series of kings, Sir J. G. W. says:

"I am aware, the era of Menes might be carried back to a much more remote period than the date I have assigned it; but as we have as yet no authority further than the uncertain accounts of Manetho's copyist, to enable us to fix the time and the number of reigns intervening between his accession and that of Apappus, I have not placed him earlier, for fear of interfering with the date of the deluge of Noah, which *is* 2348 B. C."

The list of Eratosthenes being now of less authority than Manetho, and it being impossible to cramp and crowd Egyptian annals into Archbishop Usher's limit of 2348 years, I would remark, that at the time of the construction of Sir J. G. W.'s table, I was at Cairo in gratifying relations with him, and therefore know that this table dates about 1832–33. The works from which I derive the basis of my discourse, have mostly been published in France and in Italy since 1832: and Sir J. G. W.'s table is now *behind the age*, and the progress since made in Egyptian developments; while Col. Vyse's researches at the pyramids have made the 4th Dyn. of Manetho loom like a meteor in the night of time.

The chronology of Wilkinson is inconsistent with itself. He takes the Deluge according to Usher, at - - - - B. C. 2348
and he is compelled to place Menes at least - - - " 2201
as the lowest limit—leaving between the Flood and Menes an interval of years - - - - - - - 147

at which time it is extremely doubtful, if the Caucasian children of Noah, had around them a sufficiency of population to impel them to quit Asia, and to colonize Egypt. But, on referring to page 41, 1st Vol. of his invaluable later work, on the "Manners and Customs of the ancient Egyptians," London, 1837, (uncontradicted in his second series of 1841) it will be seen that the learned author, on the authority of Josephus, (who says "Menes lived upward of 1300 years before Solomon," which last king ascended the throne of Israel, B. C. 1015;) extends the date of Menes from 2201 B. C. of his former table to 2320 B. C., without any intimation that he, Sir J. G. W., recognizes a correspondent precession of the era of the Flood, which he still leaves at B. C. 2348.

If, as before stated, 147 years are totally insufficient, as an interval between Noah and Menes, how much more so must be *twenty-eight* years? These 28 years are altogether absurd, for Egyptian *local* events alone between the Flood and Menes; still more so, when we reflect on the geographical distance from Mount Ararat to Lower Egypt, and on the necessary prior multiplication of the human race on the plains of Shinar.

That one so erudite and critical as Sir J. G. Wilkinson, should have committed any inadvertency in such arrangement, is an impossibility. On the contrary, it displays a design; which may perhaps be explained, by supposing, that amid the conflictions of 300 systems of chronology, on the epoch of the Deluge, the learned author may have deemed one view about as well founded as any other; while, by placing so obvious an anachronism on the "head and front" of his tables, he desired to show the absurdity of attempting to reconcile Egyptian monumental annals with Archbishop Usher's Deluge; and I feel extremely obliged for the argument I am thus enabled to draw, in favor of my more extended hypothesis.

Finally, whether we confine Egyptian history to the contracted limits of Usher's chronology, and the Hebrew verity; or take "in extenso" the widest range legitimately admissible on the authority of the Septuagint version, it will be found, that the time-honored chronicles of Egypt carry us back to the remotest era of early periods; and even then display to us the wonderful and almost inconceivable evidences, of a government organized under the rule of one monarch; of a mighty and numerous people skilled in the arts of war and peace; in multifarious abstract and practical sciences; with well framed laws, and the social habits of highly civilized life, wherein the female sex was free, educated and honored; of a priesthood possessing a religion, in which the Unity of the Godhead and his attributes in trinities or triads, with a belief in the immortality of the soul, a certainty of ultimate judgment, and a hope of a resurrection, are discoverable; concealed though they be by the mysticisms of a wise but despotic hierarchy, and loaded by the vulgar castes and the uninitiated, with the impurities of the grossest superstition.

It will then be seen, that, apart from those changes of style and fashion, which the conservative principles of the priesthood could not altogether prevent in the lapse of so many ages, the Caucasian inhabitants of the Nilotic valley were in possession of hieroglyphical writing, at the farthest point of time we can descry. And we shall find the Egyptian children of Ham, the Asiatic, as great and as learned, if not much more virtuous in those primeval days, as they were at the invasion of the Persians, in the year 525 B. C., when their monarchy had existed from 1500 to 2000 years.

Of what nation, obliterated from the face of the earth at the present hour, or providentially surviving to defend its pretensions to prior existence, can the contemporary annals boast a similar antiquity? To whom, but to the Egyptians, are we indebted for the origin of many of our most important arts, and sciences, and institutions? And why should prejudices and preconceived notions, gathered in our infancy we can scarcely tell how, and maintained by narrow-mindedness and ignorance, still prevent our recognizing in the pure-blooded Caucasian inhabitants of early Egypt, the sources of many of those benefits, that we, who recognize in Noah a common ancestor, at present enjoy?

There remains still one final point, upon which it is necessary for me to dwell, before commencing the monarchical history of Egypt; and this refers to the long-prevailing, but erroneous opinion, that the kings or dynasties of Egypt were *contemporaneous;* that is, that one king may have ruled over the Upper, while another may have reigned over the Lower country at the same moment; than which, (however it may be deemed expedient thereby to reconcile the antiquity of Egypt with the *short* chronology) there is no more untenable doctrine, or one more unanimously rejected by the Champollions, by Rosellini, by Wilkinson, and by all who, as hieroglyphists, have examined the monuments and the country itself. The arguments that would remove all doubts, would probably be too long to command attention; but I crave indulgence while I define and establish my own position, lest I should be found hereafter behind the age.

It is herein, therefore, maintained, that, with very few and conjectural exceptions, (on which the arguments for, or against, are in each instance either equally balanced, or destructive of the contemporary application,) the result of hieroglyphical researches during the whole period of history from Menes downward, overthrows such an hypothesis, as *contemporaneousness*. The only contemporary dynasty, by the best authorities recognized, is the rule of the *Hykshos*, or Scythian Shepherd-kings in Lower Egypt, during a period, probably of 260 years; while the 17th Theban dynasty, of native Egyptian Pharaohs, reigned over Upper Egypt, till these last succeeded in expelling the alien race.

To this solitary instance of two contemporary dynasties, ruling in different parts of Egypt at the same moment, may be added that period of anarchy, which preceded Psamettichus of the 26th Saitic Dyn.; wherein Herodotus places the rule of the Dodecarchia, or rule of 12 kings; but this last case is extremely doubtful, and has derived no confirmation from the hieroglyphics. As we proceed, we shall touch in their places on points that confirm the above view, while we can confidently assert, that there were no contemporary Egyptian Pharaohs.

The only correct view of the classification, by Manetho, of dynasties named Thinite, Tanite, Memphite, Elephantinite, Heliopolite, Diospolite, Xoite, Bubastite, Saitic, Mendesian, and Sebennite, is to consider them not territorial, but family distinctions; not separate governments, but the localities, cities, or provinces, whence the reigning Pharaoh, or his ancestors were derived by birth, or were in name associated through some other unknown bond of connection.

The monuments, and sacred and profane history, will be found to confirm and justify this straight-forward view of an often "vexata quæstio."

We can afford to smile at the creation of an independent state and contemporaneous monarchy, on a miserable little rocky island, not more than twice the size of the New York Battery, and not so large as the Common at Boston, and allow ELEPHANTINE and its independent and contemporary sovereignty to sleep with the fabled and fabulous Memnon—the vocal Statue—the *negro* features of the Sphinx—Cleopatra's Needle—Pompey's Pillar—the antiquity of the Zodiacs of Dendera and Esnè—the African or Ethiopian origin of the ancient Egyptians, and other odd fancies of an expiring age.

CHAPTER SIXTH.

IN the previous portion of this discourse, I gave the calculations and arguments, whereby the accession to the throne of Menes, was considered by me, to have taken place within a century of the year 2750., B. C.

To give an idea of the process adopted by the hieroglyphical school in re-constructing Egyptian history, no less than to establish the fact that the ancient Egyptians were Caucasian in race, and Asiatic in origin, I will dwell rather longer on this monarch, his deeds and times, than at first sight may appear necessary, or has been generally thought requisite by my predecessors of the Champollion school.

The fragments of Manetho give, as the 1st king of the 1st dynasty "Menes, the Thinite; who carried the arms of Egypt into foreign countries, and rendered his name illustrious. He died of a wound received from a hippopotamus, about the 62nd year of his reign." Besides the authority of Manetho, we possess the testimony of other ancient authors, Herodotus, Eratosthenes, Diodorus, Josephus, the old Egyptian Chronicle of Castor, the Canon of Syncellus, all agreeing that Menes was the first of the kings of Egypt; which is corroborated by our finding his royal oval, in hieroglyphics, as the earliest ancestor of Ramses 3rd—Sesostris—in the procession sculptured on the walls of the Theban Palace, now known as the "Rameseium," but formerly, and erroneously called, the Memnonium.

See tablet, in my lecture room. This Succession was cut in the

reign of Ramses—Sesostris, between the years 1565, B. C., and 1490, B. C.: and as Menes

M or "Menei," is here the first ancestor of Sesostris, N we find the sculptures at once confirming history. Eratosthenes says, his name "Menes," means "Dionios," rendered "Jovialis," of or belonging to Jove. IE Jove is the Egyptian God, "Amun," and in Coptic, "Menei" is an abreviation of "Amun-ei," signifying, "who walks with Amun." Josephus tells us, that Menes ruled "more than 1300 years before Solomon," who was born in 1032, B. C.,

To the above-mentioned genealogical procession may be added the celebrated chronological canon of the dynasties of Egypt, written on papyrus, in the hieratic character, composed in the 15th century, B. C., and now existing in the Museum of Turin. This venerable relic is in such a deplorable state of dilapidation, that but little can be made out, beyond a few simple facts, that excite at once curiosity and unavailing regrets. But the first page opens with these words: "The king, Menei, exercised royal attributions——years—"

By some ancient writers, Menes is stated to have been a Theban; by others it is said that he was born at the city of This, near Abydos, whence his dynasty is termed Thinite.

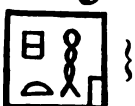
We are told he founded Thebes, which is likewise attributed to a later king, Busiris; but the concurrent testimony of Herodotus and Josephus ascribes to the first king, Menes, the glory of founding Memphis; which achievement is by Diodorus likewise attributed to another very early monarch, (though subsequent to Menes) Uchoreus. There seems to be no reason why Menes should not have founded, or perhaps only extended, (?) either or both of these cities; but it is particularly to be remarked,

1st. That Manetho speaks of ATHOTHIS, son of Menes, building a palace at Memphis—whence we may legitimately infer, that the *city* was already in existence, and therefore was probably founded by his father:

2nd. That, as Josephus had access to copies of Manetho's original history, of which we possess only fragments, and seeing that by his numerous quotations therefrom in his defence of the Jews against Apion, Josephus shows that *he*, and the world in his day, placed implicit confidence in the then indisputable authority of the learned Priest of Sebennitus; we may infer, that when Josephus assigns to Menes the foundation of Memphis, upward "of 1300 years before Solomon," and "many years prior to Abraham," the Hebrew chronicler was not at variance with Manetho's record of Egypto-antiquarian lore; while the view of relative chronology taken by Josephus could not have been contrary to the Jewish historical archives, such as they were in his time, previously to the corruption of the Hebrew Biblical text.

Herodotus, likewise, in attributing to Menes the building of Memphis, adds, also, that Menes founded therein a "Temple to Vulcan." Now the Vulcan, or Hephæstus of the Greek mythology, who was degraded by them into a limping blacksmith, is only a Greek misconception and perversion of that beautiful Egyptian mythical idea, whereby Vulcan or "Pthàh" of the Egyptians, was but a form of or emanation from the Godhead, symbolizing the "creative power" of the Almighty. We know that Memphis was the city of "Pthah," who, from time immemorial was here peculiarly worshipped. Memphis is Biblically "Noph." A Fellàh village on its site is termed Memf, or Menoph, thus confirming history, sacred and profane. In hieroglyphics Memphis is known by several titles.

MENOFRE. "The Abode of Good, land of the Pyramid."

PTHAH-EI.  "The habitation of Pthàh."

One form of the god Pthah was termed Pthah-Sokar-Osiris, and was peculiarly venerated at Memphis. This deity was often called only Sokaris, or rather "Sokar," whence the present name of the village, which lies on the Necropolis of Memphis, has been ingeniously traced, being now called "Zaccàra."

Pthah, or Vulcan, we know was worshipped in a magnificent temple at Memphis, until Christianity destroyed the doctrine, and Mahommedanism obliterated the edifice, save a few scattered blocks that still mark its site amid the date groves of Metraheni. The frequent hieroglyphical references to this temple, existing in the time of Herodotus, though not in its ancient splendor, (as it had then been plundered by Cambyses,) sheds a confirmatory glimmer of light on the accuracy of the Greek historian in this instance; because a hieroglyphical tablet in the quarries of "Toora," opposite Memphis, of the time of Amosis-Thetmoses, vanquisher of the Hykshos, and last of the 17th Dynasty, B. C. 1822, records that, he, "Aahmes took good materials from these quarries to repair? restore? or build? the temple of Pthah, at Memphis"—a proof that the temple of Pthah existed at Memphis, prior to B. C. 1822, or the reign of Amosis. Whence, even if we had no other evidence to bring forward, we may already draw satisfactory inferences that Herodotus was correct in his account of early Memphis—that Memphis was a city when Athothis, or Menes his father, founded therein a temple to Pthah—and that this temple of Pthah existed before the end of the 17th Dynasty, B. C. 1822.

Again, Herodotus speaks of the "turning off of the Nile into a new channel by Menes," who raised a dike to prevent its overflow from flooding the city—a work corroborated by the topographical nature of the localities, and by the present aspect of the Nile, near the spot where the river was diked-off, about fourteen miles above the mounds of Metraheni, the site of Memphis: and a precaution still retained by the Fellàhs of that district, to preserve their villages from inundation, as well as to control the irrigating utilities of the "Sacred River."

This diking-off of the Nile is a process, which (as there is every reason to suppose it was performed by Menes) is a strong argument to show, that, in his day, the children of Ham had already arrived, not only at abundant population, which rendered necessary the foundation of a metropolis, and the economical preservation of the alluvial soil above Memphis (the finest tract of land in all Egypt,) but, that they had also arrived at considerable knowledge in hydraulics, as well as other branches of science. Moreover, as these were works not likely to be attempted without necessity, or without long previous experience of the habits of the river, it must be allowed they imply a long prior residence in *Lower* Egypt.

History thus enables us to carry back the foundation of Memphis to the accession of the first king Menes; and it is in her Necropolis or burial-ground, we find those monuments, which, in size, as in antiquity, exceed all others in the world, viz., the pyramids of Gheezeh, Aboòseer, Zaccàra, and Dashoòr, with some tombs, coeval with, if not antecedent to, the erection of the earliest!

We are therefore enabled to establish,

1st. Historically, and monumentally, that Menes or Menei, was the first king of Egypt.

2nd. Historically and monumentally, that, being founded by Menes, Memphis is the oldest city.

3rd. Geographically, that Memphis is in Lower Egypt; and thus, that the children of Ham, coming from Asia and spreading over the Nilotic valley, considered Lower Egypt the most eligible point (as it unquestionably is) for a metropolis—for great works—and made it the chief seat of primitive monarchial government.

Upon the authority of Josephus, whose chronology is in accordance with the Septuagint, and not with the corrupted Hebrew version (independently of the absolute necessity for placing the accession of Menes as far back as possible, to make room for the kings who reigned after him,) we establish the foundation of Memphis by Menes, and its existence as a Templed city; protected by great artificial water-defences, at some period anterior to 1300 years before Solomon, or prior to 2320 years, B.C.; and we can therefore with propriety contend, that the view herein taken of chronology, based on the Septuagint version of the Bible, is neither extravagant, nor merely hypothetical; because the interval of 28 years between the foundation of Memphis by Menes, and the Deluge, according to Archbishop Usher's chronology, B. C. 2348, is wholly insufficient for the numberless preparatory events that must have employed the human race, between the multiplication and progress of Noah's family down the Euphrates, till they separated at Shinar, and the foundation of Memphis, in Egypt, by a Caucasian colony. By allowing, on the chronology of the Septuagint, an interval of about 400 to 500 years before we seat Menes on the throne of Egypt—somewhere about the year 2750, B. C.—we are not subjected to such absurd anachronisms and physical impossibilities.

Menes, chief of the military caste, happily accomplished the revolution which substituted a civil government for the theocracy. He was the first invested with the title of Pharaoh (in Hebrew, Phrah) or king; and, from this new order of things was created a royal hereditary government. It would appear, that Menes was occupied with foreign wars, though upon what nation we have no information. It may be presumed, that these military movements were chiefly directed to the protection of the frontiers of Egypt from the incursions of adjacent nomadic and barbarous tribes, by which Egypt was, and is still surrounded in every direction. To the south, there were the Berber and Negro races; to the west, the Lybians, along the whole length of the river from Nubia to the sea; to the east, lay the Eastern Desert, probably occupied, as at present, by mixed races of Arabs and Berbers; while the Isthmus of Suez required particular attention, as this line of frontier was exposed to constant incursions of Asiatic tribes, eager to obtain their share of the "flesh pots of Egypt." Of these defences we have abundant vestiges to this day, although we cannot say by what king, or at what time, they were erected.

I have already spoken of Egypt, as a valley, between two high chains of hills—the Lybian and the Eastern ranges. The faces of these, especially along the eastern bank, are often quite perpendicular; so that they act as walls to keep the nomad from the cultivated ground; but, at various distances, these are intersected by deep ravines, along which journeys are performed, and intercourse is maintained between the Nile and the Red Sea. Now, there is not one of these ravines, but at its mouth, nearest the river, there are re-

mains of walls, that once blocked up the passage; and, from the ruins in the vicinity of some, we may conjecture these were forts, gates and military stations. Wherever, as you ascend the river, you find the inclination of the hills, on the eastern side, such as would admit of communication between the cultivated soil and the desert, you will find traces thereon, more or less apparent, of a long brick wall, stretching from north to south, and terminating only where natural impediments render this wall unnecessary—taken up again a few miles beyond; and so on, all the way to Nubia. This wall is termed by the Arabs, Gisr-el-Agóòs, or the "Old Man's Dike," in memory of its antiquity.

The subject of the relations of the desert-tribes with Egypt, from the earliest times to the present day, is one that has much interested me, and might be extended to long and curious exposition, that would remove many erroneous impressions concerning the "Bèdawees" in the deserts adjacent to the Nile.

It cannot be supposed that, by the construction of this wall, the Egyptians intended to cut off all intercourse with the desert; on the contrary, this intercourse was to both parties essential; for the nomad would starve if he could not obtain grain from the farmer; while the latter, with the manufacturer, requires the camel's hair, the long reeds for matting, and a number of productions, whose attainment requires the skill of the son of the desert, as much as grain that of the farmer, or as useful manufactures that of the craftsman.

The object of the walls was to bring the nomad under the control of a well-regulated police; to prevent him from pasturing his flocks, without paying for the permission of the proprietor of the soil; or from stealing the grain and forage he was thus compelled to purchase; with an infinitude of other wise and excellent regulations, conducive to social good order, and agricultural economy; but by no means destructive of friendly intercourse between the Ishmaelite and the peasant. Indeed, the Almighty's hand is nowhere more apparent in adapting man to the nature of the soil on which he is to reside, than in peopling the deserts around Egypt with a hardy race, as useful in their vocation as the citizen, the farmer and the sailor. European civilization will work no material changes in the habits of the "Bèdawee."

But, though employed in wars, Menes distinguished his era by the arts of peace. He founded Memphis: it is said he built Thebes. He commenced, on a large scale, the diking and "canalization," so essential to the prosperity of Egypt. He founded the great temple of Pthah; and introduced into social life those comforts and luxuries of civilization, which, notwithstanding the curse of Tnephachthus, conduce to the terrestrial happiness of man; while by his protection of religion and the priesthood, he insured the education of the people, and the preservation of a religious system, that Christianity alone after a lapse of nearly 3000 years could overthrow. We cannot wonder, therefore, that the memory of so great a man should have been dear to his successors, or that the monuments should attest the veneration of a name handed down to us by all early writers.

These chapters being confined to the exemplification of Egyptian history by the hieroglyphics, I refer to Manetho for the names of the kings of the 1st, 2nd and 3rd dynasties, who followed Menes on the Pharaonic throne; because, as yet, it has been impossible to identify the names of any one of these in the hieroglyphics; owing rather to uncouth changes, made through ignorance of transcribers, of the names left by Manetho, than to the absence of royal ovals, as I shall soon explain.

We glean from Manetho, that during these three dynasties, palaces were built, pyramids were erected; that Egypt was visited twice by the plague, whence the antiquity of this disease in Egypt may be inferred. In fact, it is an illusion to suppose that the same natural causes should not operate, in early times, to produce the same effects as at present: and it has been demonstrated by Clot Bey, that the plague is indigenous, not only to Egypt, but to the East in general, along the northern coast of Asia and Africa; that its causes are unknown, but that its developments are spontaneous; that it is an error to suppose that mummification (begun in primeval epochs and continued above 3000 years down to the days of St. Augustine,) was adopted as a preventive (!) because, during the periods of mummification, we have abundance of sacred and profane history to prove the occasional desolating effects of the Oriental pestilence; and finally, as these two occurrences of the plague are antecedent to Abraham, the pestilence with which the Almighty visited the Egyptians in the time of Moses, was not the first instance of the plague in Egypt, as we are well assured it was not by many hundreds the last. We also learn, that women were, in the second dynasty, permitted to hold the imperial government; an institution that continued intact till the extinction of the Ptolemies in the far-famed Cleopatra; as is attested all through this long line of centuries by hieroglyphical evidence.

The Lybians, at that day, were tributary to Egypt; and we are informed, that an eclipse of the moon was observed. Works on anatomy and medicine were written by two kings of these dynasties. It may be inferred, that the use of the saw in cutting large stones, was discovered in this period—while all the arts and sciences of the ancients appear to have been in full development and use—but otherwise, these kings gained no celebrity; whence we may infer, that Egypt was peaceful, happy, and prosperous, during the dominion of unambitious kings.

A long, but undefinable interval, from Menes to the end of the 3rd Memphite dynasty, brings us to the 4th, and (to us) the most important of all; because recent discoveries have enabled us to verify history by extraordinary monumental confirmations.

We are all well acquainted with the wonders of the world—the eternal pyramids, whose existence astounds our credence—whose antiquity has been a dream—whose epoch is a mystery. What monuments on earth have given rise to more fables, speculations, errors, illusions and misconceptions?

The subject of the pyramids is so vast, as not to be condensible into this series of lectures; but those who feel curious to know the positive height, length, breadth, areas, cubic contents, &c., &c. of each of these lofty monuments, are referred to the great work of Col. H. Vyse, who expended during the years 1837-38, many thousands of pounds, in excavations and other labors in these edifices. It is my intention to construct a table, which, at one view, shall give all requisite details; and then it will afford me pleasure to devote a special lecture to the pyramids; but I am prevented, at present, from so doing, by the absence of the most important vol. of Col. Vyse's work—the 3rd, which has not yet reached this country; and although I am generally acquainted with the substance of its contents, having seen many of the calculations in manuscript, and witnessed the labors of Mr. Perring, on the spot, in 1839, it would be contrary to the principles I have laid down, (of not hazarding statistical assertions, without being able to produce competent authority,) were I now to enter into details.

It will be conceded, that a person who, like myself, has resided for years in constant sight of these Mausolea; who has spent at different intervals, many months in exploring them, and their vicinities—who has ascended the great pyramid a score of times, and entered frequently into all the chambers, passages, &c., of the others; has at least had an opportunity of gleaning some knowledge about them. Since therefore, with all these advantages, I postpone lecturing on the pyramids, till I possess the most important work ever published on the subject; my readers will appreciate the difficulty of the apprehended task, when even I, who know all that has been done, fear to mislead others by premature expositions. On every subject touched in these chapters or lectures, the latest and best information will be produced; and I would rather encounter the charge of ignorance on the pyramids, than that of abusing the confidence with which my communications are so indulgently listened to.*

But, if I abstain from statistical details on this head, there are some generalities, proceeding from recent discoveries of hieroglyphical names &c, in the pyramids, that are invaluable to history; and these I will now consider.

It is sufficient to sweep one's eye along the map, suspended above me (a rough outline of which I present in this treatise) from Memphis to Meroe—a distance of 1500 miles—to perceive that there was a time (and that prolonged for unnumbered ages, during a remote period,) when pyramidal constructions were in vogue in the valley of the Nile; and that in Egypt, the Memphite pyramids were the sepulchres of kings, does not any longer admit of a doubt.

At Memphis, on a line extending about 25 miles from the most northern to the most southern pyramid, we have scattered in clusters, near the villages Aboo-rooàsh, Gheèzeh, Aboòseer, Zaccára, and Dashoór, about 25 pyramids, or pyramidal tombs of various construction, elevation and dimensions; of which, some 18 may be termed large, and the rest small. They are all surrounded with countless tombs, pits, excavations, passages, subterranean works and superficial structures—all exclusively dedicated to the dead—and, if millions of mummies have, in the last 1500 years, been removed and destroyed, there are millions still unmolested in that burial ground, to attest the vast population of ancient Memphis. Along this line is the Necropolis of a city, that ceased to exist after flourishing for 3000 years.

The pyramids of Gheèzeh are of all sizes, from the largest to the smallest. The largest, that of Shoopho, is

Feet—height.	Sq. ft.—base.	Cubic ft.—masonry.	Tons—weight.
450·9	746	89,028,000	6,848,000

of good limestone; cut into blocks, varying from 2 to 5 ft. square—from which estimate of limestone, however, must be deducted a large mass of granite blocks, used in lining the interior—while the amount of space occupied inside by chambers and passages, is only 56,000 cubic feet, or $\frac{1}{1500}$ of the whole mass.

The smallest of the 9 at Gheèzeh, is some 70 feet high, by a square base of about 102 feet.

The remaining pyramids at the southward, those of Abooseèr, Zaccàra and Dashoòr, may be roughly estimated—the smallest about 150, and the largest, about 350 feet high—two are of crude brick.

There are pyramids at other places in Egypt. Two small ones at Lisht, about 20 miles beyond Dashoòr; and, about 20 miles further on, that of Meymoon—called "the false pyramid"—two of crude brick, and the vestiges of two more of stone, on the site of Lake Mœris in the Fayoòm—and one at El-Qenàn, above Esnè. The latter are all small.

* Even since this lecture was delivered at Boston, letters from Egypt inform me that the Prussian scientific mission, under the enthusiastic Lepsius, had, in December, made several valuable discoveries among these stupendous ruins; all confirmatory of the views herein set forth. As soon as the details arrive, my oral lectures will contain all relative information.

In Ethiopia there are

			[square base.] Maximum.	Minimum.
80	pyramids	at "Meroe"—sandstone,	60 feet.	20 feet.
42	do.	at "Noori," "	100 "	20 "
17	do.	at Gebel-Birkal, "	88 "	23 "

139 Pyramids above the Nile at lat. 18.

The arch, both round and pointed, is coeval with the era of these last pyramids.

For all that is hitherto known of the pyramids of Meroe, I refer to that valuable work, "Travels in Ethiopia, by Hoskins—London, 1835." The *facts* of the author are indisputable; but some of his deductions from those facts are often erroneous, especially those whereby he would prove the priority of Meroe. Without a special argument on the subject, it would be impossible to establish the fallacy of these deductions—but as the work of a gentleman, a hierologist and a scholar, Mr. Hoskins's book is full of merit. I shall touch on some of the deductions I draw from the same data, anon.

It would be vain to detail all the nonsense, that, from time immemorial, has been written on the pyramids of Memphis, which, by some, have been considered antediluvian; although two of the most ancient being built of sunburnt brick, could not have endured the waves of the Deluge for a single month. Others have ascribed their erection to giants or genii: they were said to inclose the impenetrable secrets of mystic demonomania, or to have been built for the mysteries of initiation. Again, they were supposed to have been erected for astronomical purposes. Then, it has been mathematically demonstrated, that they were built to "square the circle:" they are said to have stood over reservoirs to purify the muddy waters of the inundation; to have served as the sepulchres of entire royal families, or for masses of population. In short, each speculation has exceeded its predecessor in absurdity, excepting when confined to the objects of astronomy and sepulture. With respect to their having served astronomical purposes, (though no harm can proceed from such an hypothesis,) it is refuted, 1st. By their extraordinary variety and number; and 2nd, in Ethiopia, by their fronts facing all points of the compass, from N.E. to S.E. 3rd. In Egypt, from the measurements made in 1839, by Mr. Perring, which demonstrate that the inclinations of the passages, as well as the relative position of each pyramid, vary so as to destroy all conformity to mathematical or astronomical purposes. These proofs against their astronomical utility, are independent of the voluminous evidences to be gleaned from history, and from a glance at the monuments themselves—their localities, and associations, which declare their sepulchral design. If, as Sir John Herschell observes, the inclined passage into the largest pyramid of Gheézeh, (which could never, at the time of its building, have been pointed at the Polar star, that is, at *a* Ursæ Minoris) was made at an angle to correspond to *a* Draconis; this pyramid must have been built about the year B. C. 2123, which alone would suffice to upset Usher's epoch of the Deluge, 2348 B. C.—because, 225 years would be too brief a period for the Caucasian children of Ham, to migrate from Asia into Egypt, there to acquire arts, sciences, and writing; to erect first several pyramids, and then build the one which is now the largest. Their knowledge of astronomy must have been great indeed, and the study of the heavens a *primary* object in life, to have caused them to conceive, and then to execute works (one of which consumed 6,848,000 tons of cut stone, brought 15 miles from the quarry,) the object of which would have been to point a passage 63 feet long, to such an insignificant little star as *a draconis*. And, why did they build some 25 pyramids? or erect at least two after the construction of the largest?

The greatest astronomer of the age, Sir John Herschell, after inspecting the tables, (accurately determined for the first time by Col. Vyse, and his coöperators in 1838) declares—Vyse, 2nd—108: "No other *astronomical* relation can be drawn from the tables containing the angles and dimensions of the passages; for although they all point within 5 degrees of the pole of the heavens, they differ too much and too irregularly to admit of any conclusions."

"The exterior angles of the buildings are remarkably uniform; but the angle 52° is not connected with any astronomical fact, and was probably adopted for architectural reasons."

The opinion of their astronomical utility may be set down as now exploded in Europe; while, in Egypt, the idea causes a smile of surprise, that any one should have taken the trouble seriously to inquire into the subject. I am very far from questioning the antiquity of astronomy, or doubting the knowledge of that science in Egypt: for Diodorus, i., 28, expressly says: "It is indeed supposed, that the Chaldeans of Babylon, *being an Egyptian colony*, arrived at their celebrity in astrology, in consequence of what they derived from the priests of Egypt." The Babylonish method of dividing the year was the same as the Egyptian, and can be traced positively back to B. C. 720—but, although we know from Chron., ii., 31, 32, and Kings, ii., 20, 12, that, about the year 700 B. C., Babylonian astronomers visited Jerusalem; yet, it is allowed by the best mathematicians, that the epoch of the Chaldean tables ascends to the year 2234, which is only 114 years after Usher's Deluge!

If the Chaldeans derived astronomy from Egypt, the fact would prove that this science was known at the time of Menes, if not before, and confirm all I have said of the antiquity of the *sothic* period. Astronomy was, without question, an advanced science to the people, who could erect pyramids on the scale of those at Memphis; but it does seem ridiculous and supererogatory, after the uses we *know* the Egyptians made of these edifices, to speculate upon the relations these kingly tombs may have had to the stars. They are all tombs, and nothing else. Kings were buried in them, and perhaps *queens*. In some (the pyramid of five steps, at Zaccara, for instance) other persons have also been buried besides the monarch; probably members of the royal family, or of the royal household.

If much labor has been wasted in guessing at the objects of the pyramids, still more has been thrown away in crude fancies as to their epoch, or their builders. Poor Herodotus, and his copyist Diodorus, themselves misunderstanding the accounts received from the priests, have been the cause of the greatest misconception on the part of their successors. The Greeks, who were correct in the *names*, lost themselves completely in anachronisms, when they pretended to define the epoch. While, although the learned Calmet and other Hebraists and travellers, have traced their origin to Moses and Aaron, and have wept over the supposed aggravation of the labors of the Jews, employed as forced laborers in erecting some of these pyramids; it is satisfactory to be able to deduce from the unerring hieroglyphics, that every Memphite pyramid was erected at least four centuries *before Abraham*, and that the Hebrews had nothing to do with them, except to look at them from the opposite shore of the Nile. The erection of the pyramids at Memphis alone, would take a longer time than the entire sojourn of the Jews in Egypt; and even supposing it were proved that the Hebrews had assisted in the erection of some of those at Memphis, how did the Egyptians dispense with their services, or whom did they employ, in erecting those in the Fayoôm? or in Upper Egypt? or those one hundred and thirty-nine pyramids 1500 miles up the Nile, on the plains of Meroe, in Ethiopia?

The Jewish theory in connection with the pyramids is also exploded, and we now proceed to show that, as the whole of those of Memphis were built between Menes and the accession of the 16th dyn., in B. C. 2272, these monuments antedate the era of Moses by at least 800 to 1000 years.

Our text-book, Manetho, informs us that Venephes, the third king from Menes (whom we may conjecture occupied the throne within a hundred years from that monarch,) erected the pyramids near Cochome, or Choe, or Cochoma. This shows, historically, the antiquity of pyramidal constructions.

I would casually remark, that the Great Sphinx, whose mutilated features have given rise to so many discussions, although situated amid the pyramids of Gheèzeh, has nothing to do with the epoch of the pyramids; for, as I shall show hereafter, that great work belongs to a much later period—to the 18th Theban dynasty, not earlier than B. C. 1800, or several centuries after the cessation of pyramidal constructions. In due course, we shall arrive at this subject.

We pass over the 2nd and 3rd dynasties, and begin with the 4th Memphite dynasty of 8, or according to another reading, of 17 kings.

MANETHO'S FOURTH DYNASTY

of eight (or seventeen) Memphite kings of a different race.

1—*Soris* reigned 29 years.
2—*Suphis* reigned 63 years. He built the largest pyramid, which Herodotus says was constructed by Cheops. He was arrogant* toward the gods, and wrote the sacred book, which is regarded by the Egyptians as a work of great importance.
3—*Suphis* reigned 66 years.
4—*Mencheres* " 63 "
5—Rhatoeses " 25 "
6—Bicheris " 22 "
7—Sebercheres " 7 "
8—Thamphis " 9 "

Altogether, 284 years.

The first king of this 4th dynasty is termed by Manetho, Soris.

In one of the innumerable ancient tombs that are in the Necropolis of Memphis (fragments of which are now in the British Museum,) the following name occurs; the first of a succession of four kings, whose names, it will be seen in the sequel, correspond to the historical lists.

This name reads, as it stands, Re-sh-o. By metathesis, we are allowed to transpose the disk of the sun from the top, where it was placed out of respect to the deity, to the bottom, and then it reads Sh-o-re. The Greeks could not, by any combination of their alphabet, express the articulation *sh;* so they were obliged to write the name with an S, while the termination S is a Greek addition to euphonize those Eastern names they were pleased to term barbarian: so that Soris in Greek, was *Shôre* in Egyptian, designating one and the same person.

* The obvious inconsistency in this passage, proceeds probably from some error of transcription in Manetho's text. Herodotus also speaks disparagingly of Cheops. I advert to this point, to express my conviction, that in the construction of this and of all the other pyramids, there was neither cruelty to the laborers employed; nor, beyond the magnitude of the undertaking, is there any reason to deem the erection of these mausoleums to have been productive of inconvenience to the country, or contrary to the institutions of that ancient, though peculiar nation.

The meaning of Sho-Rh is, "Pharaoh dominator," or the "presiding sun."

In the list of Eratosthenes, the 13th Theban king is *Rayosis*, translated by him *archicrator*, or "chief of the mighty," which corresponds to the meaning of Shore; now, if we read the name *Shore*, it corresponds in sound, in construction, and in signification, to Manetho's Soris; or, if we read it *Resho*, it corresponds in sound, in construction, and in signification, to the Rayosis of Eratosthenes. In both historians, Shore or Resho precedes the names of kings who immediately follow him in the hieroglyphical succession found in the tombs about the pyramids; while, from the name having been found in it, there is every probability that he built the north pyramid of Abooseer. That which, however, is at this moment speculative, derives infinite corroboration from what follows; as all the circumstances that justify the antiquity of the one, attend on the position of the others.

The second king, according to Manetho, of the 4th Memphite dynasty, was Suphis, who built the largest pyramid, which by Herodotus was said to have been constructed by Cheops. These are Manetho's words. In the succession found, as said before, among the tombs at Memphis, the next king who follows is—

Shoopho, whom the Greeks called Suphis the 1st. Eratosthenes gives as 15th Theban king, Saophis 1st. He translates Saophis by *comatus*, meaning "many-haired." Now, in Coptic, Shoo means *many*, and pho, *hair*. It was conjectured, fourteen years ago, that this *cartouche* must represent the name of the builder of the great pyramid; having been found in so many places, and most numerously in the ancient tombs about the Memphite pyramids at Gheezeh, &c. We had the authority of Manetho, that his king, Suphis 1st, was the same as the Cheops of Herodotus, who built the great pyramid; and, philologically, in meaning and in sound, we identified this cartouche with the Saophis of Eratosthenes; but it is curious to see the beautiful chain of connection that reconciles all differences, and it will give a distinct idea of the analectical process by which hierologists demonstrate their theorems, to expound it.

The sign in hieroglyphics, may be read in two ways—1st, it is equivalent to the Coptic letter —*Shei*—which is our SH; 2nd. it is equivalent to the Coptic letter —*Khei*,—which, is our KH., hard and guttural. The hieroglyphical letter is therefore either *Sh*, or *Kh*.

The Greeks had not in their alphabet of 24 letters, the power of expressing the *Sh* of foreign languages, and were therefore obliged to transmute the sound as nearly, as to the ear of the writer this articulation could be conveyed—that is, sometimes by—a

Χ—Xi—as in Ξερξης—Xerxes, whose name in the arrowhead, or cuneiform (ancient Persian) character, as well as in hieroglyphics, was "KHSHEERSH." Or by a

Σ—Sigma—as in Manetho's Σοῦφις *Suphis*. Or by a

Χ—Chi—as in Herodotus' Χεοψος, pronounced in Greek *Hhecopos*, but by us—Cheops.

We are thus enabled etymologically to reduce, Suphis, Saophis, Cheops, to one and the same name, spelt differently, and thus reconcile Manetho, Eratosthenes, and Herodotus.

We now cut off the Greek termination of S, or *is*, with which they endeavored to soften down to a Grecian ear the rigidities of foreign names;

> "Like our harsh northern, whistling, grunting, guttural,
> Which we're obliged to hiss and spit and sputter all."

The result of our reduction is to obtain in Greek, in Coptic, and in hieroglyphics, the name of Sooph, Shooph, or Khooph, as the name of the king who built the great pyramid—corroborated by Murtady, an Arab author—who says that in his day, tradition in Egypt still ascribed the erection of that pyramid to "*Soyoof*."

Thus much was known up to 1837—but the anti-Champollionists looked with disdain upon a science, which could not produce from the pyramid itself, confirmation of its unerring value; and confidently declaring, that there were "no hieroglyphics in the pyramids," (although all antiquity asserts the contrary,) they vauntingly challenged the hierologists to prove, that hieroglyphical writing was known at the date of the pyramids—these gentlemen, forsooth, having already decreed, that "hieroglyphic writing was a subsequent invention," and that letters were derived from the Hebrews, or from the Greeks, or, at least, from the Phœnicians.

But some things were written before Moses wrote; and some heroes lived before Agamemnon:

> Vixere fortes ante Agamemnon.—Horace.

In the year 1837, the munificent Col. Howard Vyse set all doubts at rest, by finding Shoopho (and his variation) in the quarrier's marks, in the new chamber of the great pyramid, scored in red ochre in hieroglyphics on the rough stones; and thus, by confirming history and the sculptures, he has immortalized his own labors, and silenced the cavillers.

It will now be seen that my diffidence, when declining to enter copiously into so vast a subject as the pyramids, without possessing the 3rd vol. of Vyse's work, is not uncalled for; suffice it at present to observe, that with the era of the great pyramid, (whenever that remote epoch was,) long before the year 2272, B.C.—long before Usher's date of the Deluge 2348 B. C.—ages previous to Abraham—centuries prior to the Jews—and many generations anterior to the Hykshos; every hieroglyphical legend, or genealogical table, as well as all Egyptian local circumstances will be found to correspond, and harmonize—and yet, in that day, Egypt was not a *new* country, or its inhabitants a *new* people

A papyrus now in Europe, of the date of Shoopho, establishes the early use of written documents, and the antiquity of paper, made of the byblus.

The tombs around the pyramids afford us abundance of sculptural and pictorial illustration of manners and customs, and attest the height to which civilization had attained in his day. While, in one of them, a hieroglyphical legend* tells us, that this is "the sepulchre of Eimei—great priest of the habitations of King Shoopho." This is probably that of the architect, according to whose plans and directions, the mighty edifice—near the foot of which he once reposed—the largest, best constructed, most ancient, and most durable of Mausolea in the world, was built; and which, from 4000 to 5000 years after his decease, still stands an imperishable record of his skill.

Shoopho's name is also found in the Thebaid, as the date of a tomb at Chenoboscion. In the peninsula of Mount Sinai, his name and tablets show, that the copper mines of that Arabian district were worked for him. Above his name the titles "pure King and sacred Priest" are in strict accordance with Asiatic institutions, wherein the chief generally combines in his own person the attributes of temporal and spiritual dominion. His royal golden signet has been discovered since I left Egypt, and is now in the collection of my friend Doct. Abbott, of Cairo. The sculptures of the Memphite Necropolis inform us, that Memphis once held a palace called "the abode of Shoopho."

If these facts be not sufficient—if it be still maintained, that Shoopho, who employed 100,000 men for 20 years, in erecting a monument, for which 10 preceding years were requisite merely to prepare the materials, and the causeway whereon the stone was to be carried—a pyramid of limestone blocks, quarried on the eastern side of the Nile, while the edifice was raised some 20 miles off, on the western side of the river—the former base of which was once 764 feet each face—the original height 480 feet—containing 89,028,000 cubic feet of solid masonry, and 6,848,000 tons of stone—if Shoopho performed all these works, is it in common sense, I ask, to doubt his *power*, or that he ruled all over Egypt?

But if, rejecting all these evidences, and the testimony of Eratosthenes that he was likewise a Theban king—the impracticability of his being contemporary with any other Egyptian king be not sufficiently proven; and that Shoopho was merely a petty king of Memphis be still asserted, let me propound the following query:

How is it, that the great pyramid is lined with the most beautiful and massive blocks of syenite—of red granite, not one particle of which exists 25 miles below the 1st Cataract of the Nile at Aswân, distant 640 miles up the river from the pyramid? that blocks of this syenite are found in this pyramid's chambers and passages of such dimensions and built into such portions of the masonry, that they must evidently have been placed there, before the upper limestone masonry was laid above the granite? and, that the name of Shoopho, in hieroglyphics, is found in that central interior, written on the superjacent limestone blocks; where the latter layers must, in the order of building, have been placed after the granite had been covered up below?

There not being in its native state a speck of granite to be found in Egypt, 25 miles below the 1st Cataract, its existence in the pyramid distant 640 miles from the quarries, is a final proof, that Shoopho ruled from Memphis to Aswân—from "Migdol to the tower of Syene."

For my own part, I see no plausible doubts why his dominion may not have been, like that of his successors, much more extensive than over Egypt proper—especially toward Lybia and Nigritia.

The 3rd King of the 4th Dynasty is—

Suphis 2rd—3d King of the 4th Memphite Dynasty—Manetho.

Saophis 2nd, or Sensaophis†—16th King of Thebes—Eratosthenes;

corresponding to the Chephren, brother of Cheops, who, according to Herodotus and Diodorus, built a pyramid; which, we may infer, was the second pyramid of Gheezeh, seeing that we know historically and monumentally the builders of the first and third. We also know he was king both of Thebes and Memphis. Of this king Chephren, nothing has yet been gleaned from the pyramid attributed to him—but, philological analogies can reduce all these names into one. I will not detain the reader with some doubts arising from hieroglyphical variations in one or two cartouches of these times; although they are curious, and I can explain them, at least to my own satisfaction; but pass on to say, that in the absence of positive pyramidal data, I feel inclined to adopt the following oval, as probably containing the name of Chephren:

* See L'Hôtes letters—Paris, 1839.

† Sen-saophis is an error in Goar's Syncellus.

Re Reshaph—Reshef—Reshoof or Rekhooph,
or
sh Shafre—Shephre—Shoophre or Khephre,
ph now
Shephre—corresponds to Chephre-n,
Khephre " " Κεφρη-ν.

Besides being found in the Necropolis of Memphis and in a geneological series, that places him as a Memphite king of the same epoch as Shoopho, this oval is always accompanied by titles, that contain, among other signs, that of a pyramid.

But no doubt hangs around the name of the following monarch, and nothing can any longer render his identity with the builder of the 3rd pyramid, a subject of controversy:

Manetho—4th King of "Memphite Dynasty"—MENCHERES,
Eratosthenes—17th King of Thebes—"Heliodotus"—Moscheres,
Diodorus—as commencer of a "third pyramid"—Mykerinos,
Herodotus—as erector of a "smaller pyramid"—Mykerinus.

The fragment of the royal Mummy-Case (now in the British museum) which the Arabs, on forcing a passage into the 3rd pyramid, (at the time of the Caliphate, 600 Hegira, or about 650 years ago, according to Edrisi,) had thrown aside on a heap of rubbish, after destroying the mummy: presented to the researches of Col. Vyse, in 1837, the following oval as the glorious reward of his labors:

MENKARE;

Re men
men Ka
Ka Re

And thus again is history authenticated by the monuments even in the meaning of Eratosthenes, who translates Mencheres by Heliodotus—for the oval of Menkare will bear the acceptation of "offerings beloved by or dedicated to the sun." The same arguments, even to the granite, will apply to Menkare that have established Shoopho's dominion all over Egypt. This oval is well known at the copper mines of Wadèe-Magàra, and has been found in other places in the vicinity of Memphis.

Out of eight kings, of the fourth Memphite Dynasty, whose names have been preserved by Manetho, and corroborated by other historians, (three Pharaohs, who were connected with the building of the three largest pyramids of Gheezeh, being among them) the hieroglyphics enable us to indicate four with precision, and two with incontrovertible evidence, viz:

SHORE—Soris.
SHOOPHO—Cheops, or Suphis 1st, found in the pyramid.
SHEPHRE—Chephren. do.
MENKARE—Mencheres.

Who, twenty-five years ago, could have expected such wonderful confirmations of the unerring application of Champollion's discoveries? Who will now assert, that hieroglyphic writing was not known in the time of the pyramids?

Here for the present may rest our verification of ancient history, and our application of hieroglyphical tests in connection with the pyramids. There are many ovals of kings, (whom we term "unplaced," because we do not know where exactly to insert them in our chronological list) who belong to the time of Shoopho, as his predecessors or successors—some found at the Necropolis of Memphis—others elsewhere; and, although we cannot identify them with historical names, or say which pyramid is the tomb of any of them, yet there seems every probability, arguing from that which has been done already, what may be eventually accomplished, that much new light will be thrown on them to add more confirmatory facts to the view herein taken. Those who have made a study of hieroglyphics, are perfectly certain that future discoveries can but confirm the past, and extend the present boundaries of our knowledge.

In chronological order, and in number of kings, these "unplaced Pharaohs," go wonderfully to confirm Manetho. Besides finding the names of the builders of the pyramids of Gheezeh, it must be considered that there are, between large and small, some twenty-five pyramids and pyramidal tombs in the cemetery of Memphis. Suppose each of them to have contained the sepulchre of one monarch, (and all proofs confirm this view) the number of kings' tombs, when we make allowance for some monarchs who may not have thought it incumbent on themselves to erect such a mausoleum, strangely corroborates the number of sovereigns comprised in the early Memphite dynasties of Manetho; for he gives about thirty-two kings, and here we find some twenty-five pyramidal resting places for them.

It is recorded, that it took 30 years to build the largest—the tomb of Shoopho; which is not at all an exaggerated view of the necessary time. There are about 10 others, none of which could well have been built in less than 20 years. The remainder may have occupied from 3 to 10 years each.

Then	1 × 30	30
"	10 × 20	200
"	13 × say average 5 years,	65
		295, or about 300 years,

supposing they were built consecutively (and such must have been the method, since they are the sepulchres or *consecutive kings*,) for the actual time required merely for their erection. Now, supposing that of Manetho's 32 Memphite monarchs, only 20 erected pyramids, and allow the average of 22½ years as the mean length of reigns, or kingly generations, we obtain at once 450 years; when, if we consider, that a few years may have intervened before each individual king decided on building a pyramid; and that, in some cases, the tomb may have been finished before the monarch's demise—for, in Egypt, people built their sepulchres during their own lifetime—we shall find that between Menes and the 16th dynasty, 443 years are not too much time to allow for edifices, the mere building of which must have occupied some 300 years.

Now, all these works had been completed, and pyramidal constructions had ceased to be *fashionable*, in Egypt, long prior to the accession of the 16th dynasty, or B. C. 2272; and yet they were all built *after* Menes. When, therefore, we allow only 443 years' interval for all the events between Menes and the 16th dynasty, it will be conceded that we are within the mark, possibly by several centuries; but, in the absence of positive data, I prefer not to disturb the view of chronology herein taken—which places Menes about equidistant between the Flood on the Septuagint version, and the accession of the 16th dynasty. Yet, I will confess my inability to adopt this arrangement as a permanent one; for if any adequate authority were to add 1000 years to the Septuagint, there are materials to fill the space. As for reduction of my system to a narrower limit, it cannot be done, without abandoning facts, reason, logical deduction, and truth itself. To bring the case home: how many years has it taken to construct the "Monument at Bunker Hill," Boston; the "Merchants' Exchange," or the "Custom-House," at New York? It may be objected, that unforeseen impediments retarded the progress of the work, in one or all of these instances. It may well be supposed, therefore, that similar delays took place in the construction of the 25 Memphite pyramids, which will equalize the comparison. In point of perfection of masonry, these American edifices are not superior to the work in the pyramids—while, in point of cubic feet of stone, if the materials of all these were put together, they would not construct the least of the largest ten pyramids in the Necropolis of Memphis! We can thus form an estimate of the time it must have taken to erect them; and may be prepared for the assertion that a period of 300 years is within the mark for the pyramidal works existing, at the present day, to attest the antiquity of Memphis; the territorial dominion, and consequent power—and UNCONTEMPORANEOUSNESS—of her early Pharaohs; and the wealth, the population and the wonderful progress, at that remote era, already made in all arts and sciences by the Egypto-Caucasians; as well as the imperious necessity for a more extended chronology than the *Hebrew* version. It may be remarked, that some pyramids at Memphis—those of Abooroo'ash, Abooseer, Zaccara, and Dashoor—appear to be much older than even the *Great Pyramid* of SHOOPHO. This circumstance corroborates Manetho, wherein he says, that Venephes, 4th king of 1st dynasty, "raised pyramids at Cochome;" whereby we learn from history that pyramidal constructions were in use many generations before Suphis-Cheops, or Shoopho. Nor does it seem probable, that Shoopho would have erected such an enormous pile as the *largest*, if he had not wished to outdo all his predecessors. We know, that two pyramids—the second and third—were constructed *after* that of Shoopho; and if they did not equal his in gigantic dimensions, both of them had peculiar merits of their own, to equalize the apparent difference, in the grandeur of the conception, and the relative labor of execution—one having been coated with *stucco*, the other cased with *granite* brought from Syene.

MEMPHIS is, therefore, historically and monumentally, the *eldest city*, and it lies in *Lower* Egypt. I will hereafter explain, why Thebes is historically coeval with, perhaps anterior to Memphis, though, monumentally speaking, it is inferior in antiquity. It would be tedious to proffer a special argument, whereby we can prove that,

TANIS—the "*Tzohan*" of Scripture,
PELUSIUM,
TAHAPENES,
BUBASTIS—"PIBESETH" of Scripture,
HELIOPOLIS—"*Beth-Shemmim*" and "*On*,"
BUTO, TAPOSIRIS, SAIS, &c. &c.,

All cities of *Lower* Egypt, are historically as ancient as Memphis; and that the Delta was studded with towns at the earliest epoch, probably long prior to the foundation of a metropolis like that of Memphis.

I do not know whether the observation has ever been made by others, but it has often struck me, in my reflections on Egyptian history, as a singular fact; that, although Eratosthenes makes all his early kings *Thebans*, other authors, especially Manetho, invariably keep us in the *lower country*, and about Memphis, in the classification of early monarchs. The superior antiquity of the names of placed and *unplaced* kings found in the *lower* country, and the uncontrovertable priority of the monuments existing at Memphis, bear witness to the truth of the record.* Moreover, the only *royal* names we can perfectly identify in the respective catalogues of Manetho and Eratosthenes, after *Menes*—are *Soris* or *Rauosis*, *Suphis* or

* It is a striking fact, that the more ancient monuments of Egypt, instead of being found high up the river, actually lie *North*—the primitive edifices being the pyramids of *Lower* Egypt—the most ancient tombs and excavations being at Memphis at Wadee-Magara, and, generally speaking, about the Heptanomide. I owe this remark to Samuel Birch, Esq., of the British Museum.

Sesphis, 1st and 2nd, together with Mencheres or Moscheres, (all names of Pharaohs, which I have produced in hieroglyphics,) and these are every one of them placed by Manetho in his 4th Memphite dynasty, and by Eratosthenes in his Theban list, not later than the 17th monarch from Menes.

Now, if the kings recognized in the copy of the archives of the Diospolitan priests as Theban sovereigns, are the same persons as those we find attributed by Manetho to Memphite families; may we not draw a reasonable inference, that these, at least, ruled, like Menes, all over Egypt? holding, as each of them evidently did, supreme power in *both* of the great cities of the Nilotic valley. Cities, separated by a distance of 480 miles; and when to embrace Egypt, throughout its entire length, and narrow breadth, under one undivided sway, it was necessary only to subjugate the 120 miles between Memphis and the sea, and the 138 miles between Thebes and the 1st Cataract of Syene. If they held, as monumentally and historically we prove they did, Thebes and Memphis, what *could* prevent their holding the remainder?

Indeed, setting aside indisputable monumental facts and limiting our regard to history alone, sacred history will permit us to infer, and profane history will allow us to assert, that the sceptre of Menes was held by each of his successors, alone and indivisible, down to the invasion of the Hykshos, several centuries after the days of the pyramids, to which we are confining our present inquiries: while, from Manetho, from the old Chronicle, and from Herodotus, we learn that the families, or monarchs, who successively held that sceptre, either were from Lower Egypt, or were, in some mode or other, therewith connected by buildings, or great works, though their sway stretched from the Mediterranean at least as far as the 1st Cataract. On reference to the subjoined table of Manetho's dynasties, it will be seen that the first Dyn. was Thinite, or of This, near Abydos, whence sprung Menes, or Menei, and he built Memphis, the oldest city and the first metropolis of Egypt. The 2nd was Tanite. The 3rd, 4th, 6th, 7th and 8th, are all Memphite. I do not omit the introduction of the family from Elephantine, or the absurdity of limiting their suppositious sway to that ridiculous little rock, not so large or fertile as Governor's Island, in the harbor of New York. If they were kings at all, they ruled over all Egypt; and were termed Elephantinite, merely, perhaps, because the first of this family happened to be born there; or from some other equally insignificant reason. The 9th and 10th are Heliopolite; while it cannot escape attention, that of the few early events noted by Manetho, and (with exceptions, proceeding mainly from their erroneous classification of monarchs) by Herodotus, and Diodorus, the greater number of events make Lower and Middle Egypt the scene of their occurrence!

The importance of confining history to its legitimate place—to LOWER Egypt, is evident:

1st. Because it was in Lower Egypt that the Caucasian children of Ham must have first settled, on their arrival from Asia.

2nd. Because the advocates of the theory, which would assert the *African* origin of the Egyptians, say they rely chiefly on history for their African, or Ethiopian predilections.

3rd. Because the same theorists* assume, that we must begin with *Africans* at the top of the Nile, and come downward with civilization, instead of commencing with Asiatics and WHITE MEN at the bottom, and carrying it up.

I have not as yet touched on ethnography; the effects of climate, and the antiquity of the different races of the human family; but I shall come to those subjects, after establishing a chronological standard, by defining the history of Egypt according to the hieroglyphics. At present, I intend merely to sketch the events connected with the Caucasian children of Ham, the Asiatic, on the first establishment of their Egyptian monarchy, and the foundation of their first and greatest metropolis in Lower Egypt.

The African theories are based upon no critical examination of early history; are founded on no Scriptural authority for early migrations; are supported by no monumental evidence, or hieroglyphical data; and cannot be borne out, or admitted, by practical common sense. For civilization, that never came NORTHWARD out of benighted Africa, (but from the Deluge to the present moment has been carried but partially into it; to sink into utter oblivion among the barbarous races whom Providence created to inhabit the Ethiopian and Nigritian territories of that vast continent) *could* not spring from Negroes, or from Berbers, and NEVER DID.

So far then, as the record, scriptural, historical and monumental, will afford us an insight into the early progress of the human race in Egypt, (the most ancient of all civilized countries) we may safely assert, that history when analyzed by common sense; when scrutinized by the application of the experience bequeathed to us by our forefathers; when subjected to a strictly impartial examination into, and comparison of the physical and mental capabilities of nations; when distilled in the alembic of chronology; and submitted to the touchstone of hieroglyphical tests, will not support that superannuated, but untenable doctrine, that civilization originated in Ethiopia, and consequently among an African people, and was by them brought down the Nile to enlighten the less-polished, and therefore inferior, Caucasian children of Noah—the white Asiatics; or that we, who trace back to Egypt the origin of every art and science known in antiquity, have to thank the sable Negro, or the dusky Berber, for the first gleams of knowledge and invention.

We may therefore conclude with the observation, that if civilization, instead of going from *North* to *South*, came—contrary, as shown before, to the annals of the earliest historians, and all monumental facts—down the "Sacred Nile" to illumine our darkness; and if the Ethiopic origin of arts and sciences, with social, moral, and religious institutions, were in other respects *possible;* these African theoretic conclusions would form a most astounding exception to the ordinations of Providence, and the organic laws of nature, otherwise so undeviating throughout all the generations of man's history since the Flood.

Having indicated the lowest boundary of our chronological limit for the pyramids of Memphis; and shown that they could not well have been built at a later date than Usher's era of the Deluge, B. C., 2348; I proceed to a few generalities on those 139 pyramids found at Gebel-Birkel, Noori, and Merawe, in Ethiopia. The largest of all these has a base of only 100 feet square, and the smallest not more than 20; so that in dimensions, they are inferior to the smallest of the Memphite pyramids. According to the opinion of Mr. Hoskins, they are all more ancient than those of Memphis; but the reasons he adduces, are not by any means conclusive. I have examined the subject with a good deal of attention, and am of opinion that they may be coeval with those of Memphis, but probably in many instances, are posterior.

Many of these pyramids contain hieroglyphical tablets, and sculptures that are indisputably Egyptian in form, style, coloring, and subjects, whence we may derive two conclusions. One, that hieroglyphical writing was known and practised, at whatever period these pyramids were erected; the other, that they were built by the same Caucasian race of men who erected those mightier edifices at Memphis. We are also assured, that in purpose they were identical with the sepulchral uses of those of Egypt, and contained, like these last, the tombs of monarchs or royal families.

With regard to the epoch of the construction of the Ethiopian pyramids, we have as yet no data beyond the evidences of remote, though indefinable antiquity; but that they were built by the *same race* of men,* who founded those at Memphis, is established beyond dispute, by Mr. Hoskins. This accurate draughtsman and faithful narrator has, with strict impartiality, furnished facts whence he would deduce—

1st. The priority of the Meroé pyramids over those of Memphis—and secondly, that being built by the same people in both cases, he would establish the origin of civilization in Ethiopia, and its descent (down the Nile) into Egypt, where the descendants of these builders of Ethiopian pyramids erected all the monuments of every age, now existing below the first Cataract.

With precisely the same facts, and grounding all my arguments on

*I have already stated, that Sir. J. Gardner Wilkinson's critical observations, during his long residence in Egypt; and his comparisons between the present Egyptians and the ancient race, as depicted on the monuments, have led him to assert the *Asiatic* origin of the early inhabitants of the Nilotic valley. The learned hierologist, Samuel Birch, Esq., of the British museum, informed me in London that he had arrived at the same conclusions; while to his suggestion am I indebted for the first idea, "that the most ancient Egyptian monuments lie *North*." The great naturalists, Blumenbach and Cuvier, declared that all the mummies they had opportunities of examining, presented the Caucasian type. Monsieur Jomard, the eminent hydrographer and profound Orientalist, in a paper on Egyptian ethnology, appended to the 3rd volume of "Mengins Histoire de l'Egypte," Paris, 1839, sustains the *Arabian* (and consequently *Asiatic* and *Caucasian*) origin of the early Egyptians; and his opinions are the more valuable, as he draws his conclusions independently of hieroglyphical discoveries. On the other hand, Professor Rosellini, throughout his "Monumenti" accepts and continues the doctrine, of the *descent* of civilization from Ethiopia, and the *African* origin of the Egyptians. Champollion Figeac, in his "Egypte Ancienne," Paris, 1840. p. 28, 34, 417, supports the same theory, which his illustrious brother set forth in the sketch of Egyptian history presented by him to Mohammed Ali, in 1829, (published in his letters from Egypt and Nubia,) wherein, he derives the ancient Egyptians, according to the Grecian authorities, from Ethiopia; and considers them to belong to "la Race Barabra;" the *Berbers* or *Nubians*. Deeming the original *Barabra* to have been an *African* race, ingrafted at the present day with Caucasian as well as Negro blood, I reject *their* similitude to the monumental Egyptians in toto; and am fain to believe, that Champollion le Jeune himself had either modified his previous hastily-formed opinion, or, at any rate, had not taken a decided stand on this important point, from the following extract of his eloquent address from the academic chair, delivered 10th May, 1831.

"Grammaire Egyptienne, p. XIX.—C'est par l'analyse raisonnée de la langue des Pharaons, que l'ethnographie *décidera* si la vieille population égyptienne fut d'origine ASIATIQUE, ou bien *si elle descendit*, avec le fleuve divinisé, des plateaux de l'Afrique centrale. On décidera en même temps si les Egyptiens n'appartenaient point à une race d'étincte; car, il faut le déclarer ici, (in which I entirely agree with him) contre l'opinion commune, les COPTES de l'Egypte moderne, regardés comme les derniers rejetons des anciens Egyptiens, n'ont offert à mes yeux ni la couleur ni aucun des traits caractéristiques, dans les linéaments du visage ou dans les formes du corps, qui pût constater une aussi noble descendance."

It may be added, that the linguistic desideratum looked for by Champollion, has, since his demise, been fully supplied by the profound paleographer, Dr. Leipsius, of Berlin, who has established the Asiatic affinities of the Coptic tongue, while the prospective journey of the Prussian Scientific Mission to Meroe, in the ensuing winter, will probably set all Ethiopic questions at rest.

The "Crania Ægyptiaca," erected on a foundation hitherto unanticipated by any ethnological inquirer, and combining every view of the subject, will create a new era in the history of man, as honorable to its author, as important to the savan, and eminently advantageous to the scientific reputation of his country.

* Dr. Morton, in his craniological observations, has declared "that the Austral-Egyptian, or Meroite communities, were in great measure derived from the Indo-Arabian stock: thus pointing to a triple-Caucasian source for the origin of the Egyptians, when regarded as one people extending from Meroe to the Delta." The arguments for this opinion, which is by me implicitly adopted, will be found in the "Crania Ægyptiaca," and I need only at present mention, that this Indo-Arabian intermixture with the children of Ham, can be readily accounted for.

the plates and descriptions of Mr. Hoskins, I arrive at results diametrically opposite.

It is indeed sufficient to glance one's eye at the plates of the sculptures from the Ethiopian pyramids, to see that there is nothing African in the character of the human faces; and that, be they who they may, these people were not, and did not desire to be considered Africans, whether of the Berber or the Negro branches. Whence, already we begin to infer, that the builders of these Ethiopian pyramids were not aborigines of that country, but of a race foreign to Africa, and generally speaking, at that remote period unmixed with African blood. Unless born in Ethiopia, they must have come originally from some other region. Who can they be?

Now it is but reasonable to claim, that if in arts, sciences, customs, religion, color and physiological conformation, these people of Meroe are the same people as the Egyptians, and we prove the Egyptians to have been Asiatic in origin—Caucasian in race, and white men in color: the people of Meroe must have been Asiatics, Caucasians and white men also. This was precisely the case, and for the Egyptian side of the question, I need not recapitulate the account of Mizraim's migration into the valley of the Nile, but refer to Morton's "Crania Ægyptiaca" for incontrovertible evidence.

The question, in regard to the priority of erection between the pyramids of Meroe, and those of Memphis, merges into the still more interesting fact of their having been built by the same race of men, who were not Africans, but Caucasians.

This will at once explain the cause of the superiority of the inhabitants of Meroe, over all African aborigines, and the reason why the Egyptians looked upon them as brethren and friends—never stigmatizing them by the contemptuous title of "Gentiles," or "impure foreigners," as they designated Asiatic and European nations; and never applying to the people of Meroe, the reproach of belonging to the "*perverse race of Kush*," (not *Cush*, the son of Ham) by which name the Egyptians exclusively designated the Negro and the Berber races in hieroglyphics. We shall come to these facts in due course. This view can be sustained by the whole chain of monumental and other history. It will account for all the conflicting traditionary legends, that would make Meroe the parent of Egyptian civilization, or Ethiopia the cradle of the Egyptian people—will explain the intimacy and alliance subsisting at every period between Egypt and Meroe; the parity in religion, identity in usages and institutions; similarity in language, writing, buildings, &c.

I would therefore offer, as an improved hypothesis, that the children of Ham, on leaving Asia and settling in the valley of the Nile, colonized first Lower Egypt, and then all the alluvial soil from the Delta, to the confines of Nigritia, wherein they did not penetrate for permanent establishment, for the identical reason, that *white* men cannot do so at the present time—the *climate*; which, in Central Africa, is mortiferous to the Caucasian. It does not change his skin, hair, facial angle, or his osteology; it kills him outright, if he crosses a certain latitude. Of course, here and there, an exception may be instanced where white men have crossed the (to their race) deadly miasmata of Central Africa; but these exceptions are so rare, that they fortify the rule. Witness the late Niger expedition; witness the grave-yard that Africa has been to the most enterprising travellers; witness the fruitless attempts of Mohammed Ali to send expeditions, but a few hundred miles beyond Khartoom.

The Caucasian children of Ham proceeded up the Nile in a natural course of migration and settlement, from Lower Egypt as far as Meroe—and probably there (although it would seem likely in later times) met Indo-Arabian Caucasians, with whom they mixed, and formed one people.

All we can say of this epoch is, that these circumstances must have occurred before Menes; before the pyramids of Memphis rose in Egypt; before the pyramids of Meroe *could* have been built in Ethiopia.

That civilization advanced northward from the Thebaid (which appears to have been the parental seat of the theocratic government) before Menei, is not improbable. That the Caucasians who settled at Meroe may have somewhat preceded in civilization their brethren in Egypt, is possible; though, from monumental and other reasons, I deem it unlikely. But it does seem unnecessary, that the children of Ham, (the Caucasian,) the highest caste of that triple Caucasian stock, should have come from Asia into Egypt, and have directly ascended the Nile, leaving the most eligible provinces and heavenly climate behind them, and have proceeded 1600 miles to an almost barren spot, to Meroe, between the tropics, for the objects of study and improvement, and then have returned into Egypt to colonize that country, or in other words to civilize their own relations. How much more reasonable is it to attribute the rise of civilization to the people, occupying the best land under the pure skies of Egypt, or to suppose that its development was simultaneous among the same people, along the whole alluvial line from Lower Egypt to Meroe?

There are no positive data by which the antiquity of the pyramids of Meroe is shown to be more remote than that of Memphis; and I am inclined to regard both as dating about the same period, when pyramidal constructions were preferred to all others, for the last habitation of the royal dignitaries of Egypt and Meroe. It may be conjectured, that if in Ethiopia these are tombs of individual kings, they continued there to erect pyramids long after this species of sepulchre was abandoned in Egypt; because this would in some degree explain their number. They were all built, and were ancient, in the days of Tirhaka, B. C. 700. 139 pyramids, at 22½ years for a kingly generation, would be 3027½ years; which is incompatible with all scriptural chronology. I am, therefore, inclined to consider the pyramids of Meroe to be tombs of kings, queens and princes. We have no sure basis for calculating their antiquity, excepting that they belong to a period more ancient than 700 B. C.; but we know, that whenever they were erected, it was by the *same* race which built those of Memphis, the children of Ham—the Caucasian settlers in the Nilotic valley, and not by African aborigines of any race, or of any period. The most critical examination establishes for the pyramids of Egypt, and for Shoopho, builder of the largest, an antiquity that cannot certainly be later than B.C. 2348—though probably dating some centuries earlier; but that they were erected by Caucasians is indisputable. That the pyramids of Meroe belong to the same epoch is probable, and that they were likewise built by Caucasians is positive.

If the pyramids of Meroe are older than these of Memphis, their epoch must necessarily surpass the Septuagint era of the Flood, if not that of the Creation.

If, from a rigid examination of their present appearance, the priority of those at Meroe is proved, (as Mr. Hoskins considers,) and this aged appearance cannot be explained by the effects of tropical rains and solar heat, acting with the hand of the spoiler on a friable material like a soft sandstone; when we reflect how little, in an Egyptian climate, time affects the appearance of monuments; and then, (though erroneously,) recognize in Ethiopia a better climate than that of Egypt—if, I say, we consider that notwithstanding so long a period, (above 4000 years,) as we know the Memphite pyramids to have stood—time has had such a trifling effect on their massive structures; and we are to allow a still slighter effect to be produced by time on those edifices at Meroe—why, we must carry the pyramids of Meroe beyond all chronological, and measure their antiquity by geological periods; 1st, as regards the epoch of the building of these Meroe pyramids; which is one fact; and 2nd, as concerns the national traits of the builders, who were not Africans, but Asiatics, the utter destruction of all biblical chronology by this process would be another.

Now, "things which are equal to the same are equal to one another." If they are anterior to Shoopho's pyramid in Egypt, then Meroe must have been occupied in the earliest ages—many centuries before B. C. 2348—by Caucasians, who must have migrated up the valley of the Nile, and have been settled many ages at Meroe before they erected one pyramid. If posterior to Shoopho's pyramid, Meroe was a colony of Egypto-Caucasians, at any intervening period prior to the 16th dynasty, B. C. 2272—for we know from positive conquests of Egyptian Pharaohs in Nigritia and Ethiopia, that Meroe was an Egyptian province from about that time, down to a few years prior to B. C. 700—say for a thousand years.

But, if each of these pyramids of Ethiopia, like those of Memphis, be the sepulchre of a king, and if all of these Meroe edifices, (according to Mr. Hoskins) were erected before Shoophoe' time, as there are 139 pyramids in Ethiopia, we should have 139 generations of Caucasian kings at Meroe before the pyramids of Memphis were thought of.

Lastly, if the advocates of the African origin of the Egyptians cling to the superior antiquity of the pyramids at Meroe, as a proof of the origin of civilization in Ethiopia, and its consequent descent into Egypt, they are easily placed in a series of dilemmas. If they deny all Caucasian introduction at Meroe, in the hope of vindicating the ancient mental and physical capabilities of Negro or Berber races; as I have proved the immense and almost biblically-irreconcilable antiquity of the Memphite pyramids, the advocates of the African origin of civilization must reject Scripture altogether, both for chronology and primitive migrations. If, on the other hand, they allow, that, according to the Bible, Ham was the parent of the Egyptians, as we prove these Egyptians to have been pure-blooded white men, they must allow that civilization, proceeding from the Caucasians, took its rise in Egypt; and that Ethiopian civilization is a consequence; while, in no case, can they make it appear that the African races above Egypt were one iota more civilized in ancient times than at the present day, for the civilization of Meroe originated with the Caucasians, and expired on the extinction, or on the deteriorating amalgamation, of their high-caste race.

Such are the results of my reflections on the subject of the pyramids. They are not rashly advanced; nor devoid of infinite corroboration. They might be greatly extended, and a variety of interesting comparisons might be instituted between the pyramids of Ethiopia and Egypt, and those found on the Euphrates by Colonel Chesney, that one supposed to be the ruins of the tower of Babel, and those in Central America.

My province, however, is solely Egyptian history; and I will confidently assert, that any one who will read and study the works of the hieroglyphical school—the volumes of the Champollions, of Rosellini, and of Wilkinson—who will weigh the demonstrations in Morton's "Crania Ægyptiaca," and who, to remove the last atoms of scepticism, will pay a visit to Egypt's time-honored monuments, and verify for himself the truth of the descriptions given by the hiero-

logists—any one, I repeat, who will do all this, (which I have done) and then deny these evidences, would, I really believe, dispute the truth of Euclid's axiom, and maintain that "a straight line is *not* the shortest distance from one given point to another."

Let me recapitulate, in a summary mode, what these results are:

1st. Geologically—that the Delta is as ancient as any portion of the alluvial soil of the Nile, and that it was inhabited at the earliest postdiluvian period.

2nd. Geographically—that Lower Egypt was by climate, soil, and every circumstance, most favorable to early settlement; and as the most contiguous to Asia, was the region best adapted to primitive colonization, and the earliest civilization.

3rd. Scripturally—that the children of Ham came from the banks of the Euphrates into Egypt, through Syria, Palestine, and the Isthmus of Suez—that they inhabited the lower provinces of the Nilotic valley in the first instance, whence they eventually spread themselves over the alluvial soil of that valley, in a natural order of migration and settlement.

4th. Physiologically—which, for the first time is clearly demonstrated by Morton's "Crania Ægyptiaca," the keystone of the system: that the ancient inhabitants of Egypt were Asiatic in origin, and Caucasian in race, from the earliest period to the extinction of Pharaonic dominion, which is in perfect accordance with Scriptural migrations, and their Caucasian origin as descendants of Noah.

5th. Ethnographically—according to Dr. Leipsius, that, as the affinities of the Indo-Germanic and Semitic languages with the Coptic, establish the Asiatic and common primeval origin of all three, the remaining link of language is supplied to show the Caucasian attributes of the Egyptian tongue.

6th. Historically—from the collation of the most ancient records with each other, corrected by the application of hieroglyphical testimony, coeval with the earliest events of which history has left us the annals—

7th, and Monumentally—from the edifices still erect in Lower Egypt, which are more ancient than any others in the world, and from the vestiges in Lower Egypt of early cities, which history attests were equal to any others in antiquity—

We are fully justified in concluding that *civilization*, springing from Asia, introduced by Caucasians into Lower Egypt, obtained its earliest known developments in the lower provinces, and therefore accompanied a white race up the Nile, from north to south, as these people, the primitive Egyptians, must have ascended, and not descended that river.

Let us now return to the chain of history. We have brought the children of Ham from Asia into Egypt; we have settled their descendants along the whole Nilotic valley; we have watched the rise of civilization, and the formation of a general theocratic government; we have seen a military chieftain seize the sceptre, and found a powerful dynasty of hereditary sovereigns; we have seen his successors improve cities for their residences, build pyramids for their tombs; and where are we in chronological epochs? still in very remote periods. We are only at the close of Manetho's 4th Memphite Dynasty, so far as hieroglyphical confirmations enable us to deduce plausible conjectures.

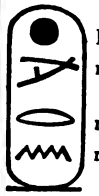
We have now reached a point of darkness so dense, that a few observations will suffice to explain the difficulties of our position: on the one hand stands Scriptural chronology, limiting us to a given period, between the Flood and Abraham; on the other, we have the very doubtful number of Manetho's kings and reigns. A few years ago no one pretended to consider Manetho's first fifteen dynasties as worthy of notice; and even at the present day, there is no reason for accepting the number of his kings; or the length of their reigns, such as have been transmitted to us by his copyists. Therefore, Manetho's period, from the fourth to the end of the fifteenth dynasty, is considered improbable by me, although on the Continent there are some hierologists who accept the whole of Manetho as he stands in the table already presented, by which the accession of Menes would have occurred, B. C. 5867.

It is singular, that the monuments confirm Manetho, as will be seen, in a most extraordinary manner up to the 16th dynasty; that the pyramids confirm his 4th dynasty; and that the 1st king of the 1st dynasty, Menei, is now confirmed by tablets and papyri. In fact, it may be contended, that, dating back from the 31st dynasty, as Manetho has been corroborated by the hieroglyphics on the monuments of Egypt up to the 16th dynasty; say B. C., 2272—his authority must not be altogether rejected upon preceding epochs; especially now, that his 4th Memphite dynasty stands forth a brilliant constellation in the firmament of historical gloom.

But unhappily the tomes of the high priest of On—the far-famed Heliopolis—have reached us in scattered fragments, which bear internal evidence of having been mutilated by his copyists, to suit their own peculiar systems of cosmogony; and while we may refuse our belief to the immeasurable, as well as inconsistent periods, and extraordinary number of kings for his first 15 dynasties; yet, not having, in the fragments bequeathed us by Manetho's transcribers, the names of the kings who figured in the 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th and 15th dynasties, we are not able to identify with Manetho's list, the long hieroglyphical catalogue called "Unplaced Kings," most of whom however, are attended with circumstancial evidence proving their appertaining to some period before the 16th dynasty—say prior to B. C., 2272—and between that period and the accession of Menes.

By "unplaced kings" are meant the great number of royal ovals or cartouches, containing the names of Pharaohs, the greater part of whom lived before the 16th dynasty; because, from the 16th dynasty downward, we can adjust the monuments with Manetho's history, and therefore these unplaced kings must have lived before that period; independently of a variety of circumstances which send each of them back to a previous epoch.

We know that each of these unplaced kings "lived, moved, and had a being;" and from historical and hieroglyphic testimony we can prove, that so many of them ruled over all Egypt, as to destroy the supposition of their being coetaneous. For instance, let us take the following.



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REMERAN—*Sun—beloved name.* He is a most ancient king. He is found in Karnac; at Chenoboscion, on the Cosseir road—and as his titles are "Lord of Upper and Lower Egypt," he ruled over the whole country.

Let us take another.

PHARAOH—or, *Lord of an obedient people.*

Re
m
ai

REMAI—"The beloved of Phre." His titles are also "Lord of Upper and Lower Egypt"—but, as his name is found at Eilethyas, at Silsilis, on the Cosseir road, at Chenoboscion, at Karnac, and at the copper mines of Mount Sinai, he must have ruled over all Egypt.

These Unplaced Kings may amount in number at present (for one or more new kings are yearly discovered,) to about 180 cartouches as an approximative extreme. But, making due allowance for possible repetition of the same kings' names in variations of cartouches, or otherwise; and rejecting, as doubtful cases, many others, we have in hieroglyphics more than sixty unplaced kings, who must have lived and reigned between Menes and the 16th dynasty, or between Mizraim and Abraham, wherewith to fill up some portion of the blanks of history. Others will be discovered—circumstances will add to our knowledge of many of them; but it is scarcely possible to be hoped, by the most sanguine, that we shall ever be able to possess the hieroglyphical names of all "the children of the sun," who swayed the sceptre of Menes, owing to the destruction of monuments in Egypt by the Hykshos, the Persians, the Greeks, the Romans, the Christians, the Saracens, the Turks, and the Herod of all destroyers, the present Mohammed Ali.

An adequate number of Egyptian royal ovals has been found, however, to satisfy the impartial, that the number of 350 kings, who, according to profane authors, ruled over Egypt from Menes to the 31st dynasty, B. C., 332—is far from being a mere fable, without some foundation in fact; and that it is positively not an exaggeration in toto. I can, from my own notes and compilations, produce all that to the best of my belief were known up to 1842.

There is every reasonable conjecture that the effaced 29 kings, of the tablet of Abydos, would, if we possessed all Manetho, be found to correspond to his 15th dynasty; of which kings, neither the number, nor the names are extant in the fragments of the sacerdotal chronicler. The mutilated condition of the tablet itself adds to our difficulties. I merely note the circumstance, while the uncertainty compels us to throw these 29 kings among the unplaced Pharaohs preceding the 16th dynasty.

We are therefore compelled to drop the veil over the Egyptian history from the pyramids, during an uncertain, but a long period, to the 16th dynasty, B. C., 2272. In this interval, temples were built, as we possess their remains; tombs were prepared for millions of departed; quarries were worked; mines were opened and explored; all the arts and sciences were practiced; religion was fostered. Egypt would seem to have been peaceful, prosperous, civilized, and happy, under a long chain of unambitious monarchs; but more than this we do not know—perhaps never may. Yet the discovery of a single tablet of kings—a genealogical papyrus—a copy of Manetho—or the same wonderful chain of successful labors and extraordinary coincidences, that have hitherto attended the Champollion school, may enable some fortunate explorer to find, and to open the sealed, the lost books of Hermes.

CHAPTER SEVENTH.

THE first of my two preceding discourses was intended as a sketch of the conjectural and probable commencement of Egyptian colonization by the Caucasian children of Ham, the Asiatic—their progress up the Nile, the rise of the theocracy or hierarchical government, down to its modification on the accession of MENEI, the 1st Pharaoh of Egypt.

The object of the second discourse was to define the possible period of Menes's foundation of the Pharaonic monarchy, taking the year 2750 B. C., as within a few generations approximative of the truth.

We then descended through the pyramidal period of Egyptian monuments. We touched on the difficulties of classing our "unplaced kings;" and, while we allowed the doubts and conflicting statements of profane history, we endeavored, at the same time, to vindicate Manetho's claims upon our notice.

We have seen, that some events of this period are positive, as we possess monuments to attest them, no less than the greatness of Egypt in those days: nor can we any longer tolerate the objection, that all is fable in history before Abraham's birth.

We have proved, that, in the wilderness of antiquity, before the birth of Abraham, there are many oases, such as the pyramids of Egypt and Ethiopia, with other Pharaonic remains; and, if we cannot trace in every case the connection between these verdant spots, we have established, that they are all embraced within a chronological circle, the lower circumference of which strikes the 16th Dynasty, while the upper rim of its imaginary orbit recedes from our view into the gloom of primeval epochs.

Who, 30 years ago, could have foreseen that we should be enabled to do a thousandth part as much? and who can now doubt, that every future year will present some new planet in the historical firmament?

On turning to the table of dynasties, it will be observed that Manetho is met by the *tablet of Abydos*, at the 16th dynasty.

Reserving the more copious elucidation of this monument to my future oral lectures, in the course of which I shall exhibit a large copy of the tablet, it is necessary at present to explain that this is a hieroglyphical genealogical record, wherein RAMSES *the 3rd*—Sesostris—about B. C. 1550, has chronicled *fifty-one* Pharaohs, who preceded him on the throne of Egypt. The original of this precious sculpture is now in the British Museum, but in a very mutilated condition, compared with its state 25 years ago, when it stood in the temple at Abydos.

The 16th Theban dynasty of five kings is recorded in this tablet; and from this dynasty downward, Egyptian history is now clearly defined.

I would next solicit attention to the reduction of the "Old Chronicle;" whereby the first fifteen dynasties are comprised in the first 443 years of a *Sothic*, or canicular period or *cynic cycle*: (I explained this subject in a former chapter.) Now, it is tolerably well established by the calculations of Champollion Figeac, that this cycle began in the Julian year 2782 B. C.; whence, if the 16th dynasty began in the year 444th of this cycle, its accession would correspond to the year 2339 B. C.

Again, as Champollion Figeac remarks, "if we add to the year 443 of this cycle, which was the *last* year of the 15th dynasty—1st, 190 years for the duration of the reigns of the 16th dynasty; and 2nd, the 178 years that, with the 6 years of the 28th dynasty, are wanting in the numerical details of the Old Chronicle (see Cory's Ancient Fragments,) to reach the sum total of 36,525 years, which the Chronicle gives as the amount of years reigned, we shall attain, at an approximation of eleven years, the same results" that our author draws from other documents, to fix the invasion of the *Hykshos* with the commencement of the 17th dynasty, at the year B. C. 2082; and to establish the commencement of the 18th dynasty, at 1822 B. C. Considering the remoteness of the epoch, such a trifling difference as eleven years "needs neither defence nor attack."

It is probable that the accession of Menes—the annual *rising* of the sacred Nile—and the astronomical relation of the Sothic Cycle to the same—are three events of coetaneous occurrence about the year 2782 B. C.; for this I refer particularly to the masterly calculations of Champollion Figeac.

The method by which the rise of the 16th dynasty is determined by Rosellini and by Champollion, is based however on a more simple calculation. Their several estimates for this event differ but *two* years from each other.

At the end of each of Manetho's dynasties we have—as in the table—the sum total of the years reigned.

Two eras, upon which chronologists coincide, are selected. One, the conquest of Egypt by Cambyses, in the year 525 B. C.: the other, the conquest of Egypt by Alexander the Great, B. C. 332. With each of these well known dates, the sum total of the years reigned by the last 16 dynasties, preceding and down to the Macedonian, must agree—that is, in the year 525 B. C., the 26th Saitic dynasty must end; and in the year 332 the rule of the Persians must cease.

If then, we count the years given by Manetho—as corrected by the monuments—for those who reigned from the beginning of the 16th dynasty, to the end of the 31st dynasty,

		Years.
	we obtain,	1940
To which add the years between Alexander's conquest and the birth of Christ,		332
The 16th dynasty began	B. C.	2272

Or, counting the years from the beginning of the 16th dynasty, to the end of the 26th dynasty, when Cambyses conquered Egypt,

		Years.
	we obtain	1747
To which add the years between Cambyses and our Saviour,		525
We obtain, again, for the 16th dynasty,	B. C.	2272

It will be seen, as we proceed, how admirably the monuments and history corroborate this date: and how perfectly it dove-tails with the chronology of the Bible, from Abraham downward, when we take up the Hebrew chronology for times succeeding Moses. And not to expose myself to the charge of inconsistency, I would beg leave to remark, that for the time between Moses and the Deluge, I follow the Septuagint version, as the only scale reconcilable with Egyptian history; because it was in the lives and generations prior to Abraham, that the Hebrew texts of Scripture were altered, corrupted and curtailed by the Jews, after the advent of Christianity: whereas, for the period subsequent to Moses, the Hebrew text would seem to be more accurate than for anterior times; and from Moses downward, Archbishop Usher's system of chronology will probably be found best adapted to Jewish history.

On the other hand, I am not treating on Jewish, but on Egyptian history; and the Egyptian chronological edifice from the 16th dynasty downward, in general principles, is built upon a rock.

The monuments are silent about the Hebrews; and it is highly satisfactory to be able to show, that this silence does not affect the authority of Scripture. It has been seen that, although the Bible is silent on Egypt in the times before Abraham, we have positive autocthon monumental history in that country to fill up much of the vacuum, and to confirm the Septuagint era of the Flood. It will by-and-by become evident, that, although the Egyptian records are altogether silent about the Jewish sojourn in Egypt, circumstances will enable us to account for this silence; while we meet with some extraordinary coincidences confirmatory of Biblical chronology and history after the times of Moses, and corroborative of the computations of the Hebrew version from him downward.

The reader will indulgently observe that, owing mainly to the nature of our education in America and in England, we cannot divest ourselves of certain associations, whenever the word Egypt is used. We instantly connect Egypt with Scripture and with the Hebrews; and no foreign country certainly is, to the inspired writers, of such vast consequence as Egypt, from the time of Abraham to the fall of Jerusalem. But, if any of my readers had resided in Egypt as long as I have, they would readily perceive, that although some may not choose to disconnect the Jews from the Egyptians, we can certainly detach the Egyptians from the Jews. Egyptian local and internal history is as independent of Jewish history, prior to the days of Solomon—except so far as it may concern the Hebrew Exode—as is the history of China. America has her annals independently of England. Assyria rose and fell from causes known to, and predicted by, but independently of the Hebrew prophets; and, in the same manner, Egypt has her own chronicles, her own events and her own annalists, independently of all connection with the Jews, whom she preceded in antiquity by at least ten centuries.

As an Egyptian annalist, therefore, I shall, in my future oral lectures, unfold Egyptian history from the hieroglyphics. I shall touch on every event and on every nation, that concern my subject, but I shall treat of the Jews, as I do of any other nation with whom the Egyptians were brought into contact; without twisting confirmations from data where none exist; or withholding the smallest of those that confirm or elucidate an historical text of Scripture.

We begin then with the 16th Theban dynasty, at B. C. 2272, on positive monumental data, and historical evidences; leaving out all those observations which have been so often promulgated, though in the year 1843 they do not bear upon Egyptian history at this point. It has been accurately observed by Champollion Figeac, that his (and Rosellini's) computation of the 16th dynasty, at B. C. 2272, is rather more conclusive, than the feeble strictures of Syncellus upon Manetho, or the explanations of Eusebius, in regard to the number of years—36,525—of the "old chronicle," which concern neither the Deluge, nor Abraham, nor history, nor positive chronology, since they are the arbitrary product of purely mythological or astronomical speculations.

We shall find ourselves constantly bringing the dates on Egyptian monuments to correct or to aid history in the number of years reigned by the kings of Egypt; for, as I remarked in a former chapter, it was customary in all documents to date the current year from the king's accession to the throne.

With respect to the number of kings who ruled from the 1st monarch of the 16th dynasty, B. C. 2272, to the close of the 31st Persian dynasty, B. C. 332—I instituted a comparison between the several historical lists, and find that the,

Old Chronicle for this period,	gives	Kings	95
Manetho, according to Eusebius,	"	"	94
do do Africanus,	"	"	100
Canon of Syncellus, adjusted by Hales, and extended by myself,	"	"	91

The mean between these records furnishes about 97 kings. On applying this to Rosellini's and Champollion's era of the 16th dynasty, we again obtain satisfactory results; for

The 16th dynasty is given by them at	B. C.	2272
Take away the years between the 31st dynasty and our Saviour's birth,		332
	there remain	1940

which divided by 97, gives us 20 years for the average reign of each king; an average less by 2½ years, than by Doctor Hales and other eminent mathematicians is taken for the mean length of a kingly generation. By another comparative reduction I made of the "Old Chronicle," Manetho, Eratosthenes, and Syncellus's Canon, I obtained the accession of the 16th dynasty, at a mean within 54 years of Rosellini's calculation—so that in following the learned French or Italian authorities, I am not only in accordance with the mass of hierologists, but acting also upon my own conviction of their accuracy, derived from actual investigation.

Of these ninety-seven kings, the monuments will enable us to produce about seventy-five in hieroglyphics; while, for the absence of the rest, we have to accuse the spoiler; and each unfound king will in his place be readily accounted for. Their non-appearance in hieroglyphics, however, does not in the least affect the mode or the accuracy of these computations for the 16th dynasty.

It is scarcely necessary, after my former remarks on Herodotus and Diodorus, to repeat, that in matters of Egyptian chronology, it is but lost time to consult them. Their details of an individual king's acts are sometimes correct and often useful, but their lists are tissues of anachronisms irreconcilable with the monuments, with other chronicles, or with themselves. Most of the confusion in Egyptian history has arisen from the misconceptions and misrepresentations of these two Greeks, who wrote on subjects they neither did nor could know much about.

THE 16th DYNASTY OF THEBANS,

Consisting of five Pharaohs, who reigned together 190 years, commenced B. C. 2272, and ended B. C. 2082.

See *tablet of Abydos*, in my lecture room, Nos. 30, 31, 32, 33, 34. It will be observed that these ovals are in the tablet obliterated, but Nos. 33 and 34 are supplied by the genealogical succession of Beni-hassan.

In a former chapter I explained, that each Pharaoh, after those of the earlier dynasties, had two ovals or cartouches inclosing his names; one of which, called the prenomen, contained his distinguishing title, and is generally symbolic—the other, called his nomen, contained his proper name, which in most cases is altogether phonetic. It is by his prenomen that the Pharaoh is generally determined on a tablet.

When once the position of a prenomen in relation to other prenomina, is established by a genealogical tablet, it is generally easy to find on some other monument a hieroglyphical legend, wherein the prenomen is connected with its nomen or proper name. For instance, we find No. 33 in the tablet of Abydos effaced; but still, the former existence of an owner for it, is indisputable; and we count him for a Pharaoh, even without knowing his names.

The genealogical succession of Beni-hassan (which is another record) gives us

Pharaoh

SUN OFFERED TO THE WORLD.

as the title or prenomen of a king—but we are still ignorant of this king's proper name. Let us seek for a monument, whereon we can find this prenomen associated with its corresponding nomen. We take the granite obelisk (vide obelisk in chapter third,) that still marks the site of Heliopolis. Here we find this prenomen (No. 33 of tablets Abydos and Beni-hassan) coupled with this nomen,

Son of the Sun.

OSORTASEN.

SUN OFFERED TO THE WORLD—OSORTASEN—and he is our OSORTASEN the 1st—4th king of 16th dynasty.

He was, up to 1837, the earliest king identified on the tablet of Abydos; but an accident happily acquainted us with his predecessor, No. 32, who is also an obliterated Pharaoh. A broken statue of a sitting human figure of dark red granite, was in the possession of a gentleman at Rome. Of this statue, the lower portion, consisting only of the legs and the chair, was preserved. It was known to be Egyptian, but was not considered of any importance by its proprietor Chance brought the learned hierologists, Dr. Lepsius and Chevalier Baron Bunsen, in the way of this block; and on a hieroglyphical legend down its side, they read "The King, SUN OFFERED TO THE WORLD (the *prenomen* oval of OSORTASEN 1st) giver of eternal life, has made a durable construction for his *father*, Pharaoh, SUN OF GUARDIANSHIP; has made a statue in red granite to him, who rendered him vivifier for ever."

On the other side of the statue, a legend the same in substance is repeated; but in this legend the nomen oval is given; and thus we know that the father of (No. 33 of tablet of Abydos, or OSORTASEN 1st,) was "the sun of guardianship," AIAN or OAN. One might be tempted to consider him a Johannes, a Hanna, or a John, so nearly does the phonetic value approach the eastern sound of this familiar name.

Thus, then, we have gone back one king more, and have only two blanks to fill in the 16th dynasty; for No. 34, though obliterated on the tablet of Abydos, is supplied from Beni-hassan; prenomen, SUN PERFECT IN JUSTICE; and nomen AMENEMHE; whom we call Amenemhe 1st.

I have thought it would be satisfactory to the reader, to expound the curious but practical process by which Egyptian hieroglyphics are read, and the chronology determined. Henceforward we shall find the successions regular through the tablets, and where they end, we can, in most cases, produce other equally positive proofs from other sources.

Of the first Osortasen we possess many very interesting records, enlightening us on events unknown to, and unchronicled by any ancient writers; and it is the pride of modern hierology of the last fifteen years, to have brought to light some annals of a monarch, whose existence and name were omitted by all historians; and yet, whose deeds place him among the greatest of kings. It is from legends coeval with him that we glean this information; and when we reflect that, in his day, B.C. 2088, Abraham, by the Hebrew version, was not born; it will be seen how intensely interesting are these resuscitations.

The monuments of Osortasen first begin in Nubia, near the second Cataract, where he erected a temple; and a tablet, exhumed from this spot by the French and Tuscan commissions, and now at Florence, records his victories over the Lybians, and over ten African nations, some of whom must be sought for toward the now-mysterious sources of the Nile. Another edifice was left by him at Heraconpolis above Eilethyas, the last stone of which was carried off for *lime* about 1836. He built the sanctuary of the temple at Karnac, where an enormous statue once stood representing this king, cut out of crystallized sulphate of lime! One of his generals lay buried in a tomb at Beni-hassan. An obelisk in the Fayoom, and the well known obelisk still erect at Heliopolis, record his name and titles. Scattered fragments bearing his legend are found in the window-sills of mosques and thresholds of doors at Cairo, which Mahommedan desecration has taken from Memphis and Heliopolis.

Excavations at Memphis and Abydos have brought to light Stelæ with his names; and in the museums of Europe there are many relics of Osortasen. We possess monuments which bear the several dates of the 9th, 13th, 17th, 25th, 42nd, 43rd, and 44th years of his reign.

The summary of deductions to be drawn from these facts is, that Osortasen was a great and wise monarch, who ruled the land of Egypt with much regard to the welfare of his subjects; by whom his memory was revered in all after times. His dominion extended into Ethiopia and Nigritia. He repressed the nomads of the Lybian desert. It may be presumed that, toward the eastward, his Asiatic frontier was limited to the Suez Isthmus, and Mount Sinai peninsula. In his reign religion was carefully protected; and the arts of painting and sculpture reached a bold purity of style, unsurpassed in execution even by the more florid characteristics of later times. Every art and every science known to the Egyptians were fully developed in his day.

The style of architecture was grand and chaste; while the columns now termed Doric, and attributed to the Greeks, were in common use in this reign, which precedes the Dorians by a thousand years. The arch, both round and pointed, with its perfect keystone, in brick and in stone, was well known to the Egyptians long before this period; so that the untenable assertion, that the most ancient arch is that of the Cloaca Magna at Rome, falls to the ground.

In architecture, as in everything else, the Greeks and the Romans obtained their knowledge from their original sources in Egypt, where still existing ruins attest priority of invention 1000 years before Greece, and 1500 years before Rome. These topics are now beyond dispute, and may be found in the pages of the Champollion school. Until the last few years they were utterly unknown in history.

It seems possible, however, that the habits of good order, agricultural welfare, civilization, and social refinement, had rendered the then peaceful inhabitants of the valley of the Nile unambitious of foreign extension. It would appear, as if content with repressing the inroads of the southern and western nations, they thought more of preserving and improving the goods accruing to them from peaceful institutions, than of increasing their wealth by military prowess or territorial extension.

This is to be inferred from the fierce visitation, which Providence had then in store for Egypt, that befel in the next reign.

Although, of course, not the slightest record of the event is to be found in the hieroglyphics, modern chronologists consider the visit of Abraham to have taken place in this or the preceding reign. All seem to agree that the patriarch sought refuge from the famine, at that time in Canaan, amid the well-stored granaries of Egypt, during the 16th dynasty. I confess, that there are many objections to this view arising from an infinitude of circumstances. The main difficulties proceed from the diversity of computation of Scriptural chronology; and the doubt as to the epoch of Abraham within 500 years. For Egyptian chronology, we have so many land-marks, that now-a-days the hierologist can err but little in his date for the 16th dynasty; and therefore we are compelled to adapt the Biblical chronology to the monuments. This can be done satisfactorily, when we select those Biblical authorities that best accord with hieroglyphic history.

My oral lectures will touch on the several computations of Champollion, Rosellini and Wilkinson.

In any case, if Abraham visited Egypt during this dynasty, he was received with hospitality and kindness; although he made use of a subterfuge, that, to say the least, was reprehensible.

The Pharaoh of Egypt behaved to him with manly generosity, and dismissed him and all his people "rich in cattle, in silver, and in gold." This says volumes for the land styled the "region of purity and justice" in those most remote periods. Not only did Abraham retain all his wealth, but he was allowed to take it, and to go his way across the desert toward Mamre near Hebron, unmolested, and enriched with presents. We may infer that Egypt was great and wealthy, when cattle, silver, and gold did not tempt the inhabitants to violate the rights of hospitality. Nor can Egyptian forbearance be attributed to any other feeling than that of justice to the stranger; as Abraham's armed force [his "trained servants"] many years after, did not exceed 318 men; whereas, the Egyptians possessed regular armies, vast cities; and some centuries previously, had devoted 100,000 men solely to erect one pyramidal tomb.

Abraham doubtless increased his stock in Egypt, and likewise hired Egyptian attendants; for his handmaid Hagar was an Egyptian female: their son Ishmael,* was therefore half Egyptian in blood; and to evince his attachment to his maternal origin, this son also espoused an Egyptian, when he settled in the wilderness of Paran.

These circumstances, though in themselves trifling, go far in support of the Asiatic origin and Caucasian race of the early Egyptians; who, while they do not appear to have looked upon Abraham as a Gentile, were by him considered worthy of his family. This would probably not have been the case, had the Egyptians been *Africans*. There is in fact, every Scriptural reason to believe, that the early Egyptians and Abraham's family were on the most friendly footing.

The relation between Abraham and the Pharaoh of Egypt, was such as between a Bédawee Sheykh and Mahommed Ali of the present times. The obligation was exclusively on the side of the Hebrew patriarch; who, apart from his personal merits, as a venerable and pious man—a distinguished guest of the Egyptians—must, in other points of comparison to the monarch, whose sway extended 1500 miles along the Nile, have been quite insignificant.

It is on these grounds, that the silence of Egyptian Annals in respect to Abraham is readily explained.

To proceed with Egyptian history—the successor to Osortasen the 1st, was Amenemhe 1st; but few of his remains have come down to us, owing to the catastrophe that put an end to his life and reign; no less than to the happiness of Egypt for a period of 260 years. Let us take up Manetho preserved to us by the Jewish historian Josephus, after observing that "Amenemhe 1st," agrees chronologically with Timaus—Choncharis.

Fragments of Manetho's history; preserved by Josephus in his defence of the Jews against Apion, (extracted from Cory's "Ancient Fragments.")

MANETHO.

OF THE SHEPHERD KINGS.

We had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that God was displeased with us: and there came up from the East in a strange manner men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. And when they had our rulers in their hands, they burnt our cities, and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery. At length they made one of themselves king, whose name was Salatis: he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in places which were best adapted for that purpose. But he directed his attention principally to the security of the eastern frontier; for he regarded with suspicion the increasing power of the Assyrians, who he foresaw would one day undertake an invasion of the kingdom. And observing in the Saite nome, upon the east of the Bubastite channel, a city which from some ancient theological reference was called Avaris: and finding it admirably adapted to his purpose, he rebuilt it, and strongly fortified it with walls, and garrisoned it with a force of two hundred and fifty thousand men completely armed. To this city Salatis repaired in summer time, to collect his tribute, and pay his troops, and to exercise his soldiers in order to strike terror into foreigners.

And Salatis died after a reign of nineteen years: after him reigned another king, who was called Beon,* forty-four years: and he was succeeded by Apachnas who reigned thirty-six years and seven months: after him reigned Apophis sixty-one years, and Ianias fifty years and one month. After all these reigned Assis forty-nine years and two months. These six were the first rulers among them, and during the whole period of their dynasty, they made war upon the Egyptians with the hope of exterminating the whole race. All this nation was styled Hycsos, that is the Shepherd Kings; for the first syllable, Hyc, in the sacred dialect, denotes a king, and Sos signifies a shepherd, but this only according to the vulgar tongue; and of these is compounded the term Hycsos: some say they were Arabians. This people who were thus denominated Shepherd Kings, and their descendants retained possession of Egypt during the period of five hundred and eleven years.

After these things he relates that the kings of Thebais and of the other provinces of Egypt, made an insurrection against the Shepherds, and that a long and mighty war was carried on between them, till the Shepherds were overcome by a king whose name was Alisphragmuthosis, and they were by him driven out of the other parts of Egypt, and hemmed up in a place containing about ten thousand acres, which was called Avaris. All this tract (says Manetho) the Shepherds surrounded with a vast and strong wall, that they might retain all their property and their prey within a hold of strength.

And Thummosis, the son of Alisphragmuthosis, endeavored to force them by a siege, and beleagured the place with a body of four hundred and eighty thousand men; but at the moment he despaired of reducing them by siege, they agreed to a capitulation, that they would leave Egypt, and should be permitted to go out without molestation wheresoever they pleased. And, according to this stipulation, they departed from Egypt with all their families and effects, in number not less than two hundred and forty thousand, and bent their way through the desert toward Syria. But as they stood in fear of the Assyrians, who had then dominion over Asia, they built a city in that country which is now called Judæa, of sufficient size to contain this multitude of men, and named it Jerusalem.

(In another book of the Egyptian histories Manetho says) That this people, who are here called Shepherds, in their sacred books were also styled Captives.†

After the departure of this nation of Shepherds to Jerusalem, Tethmosis, the king of Egypt who drove them out, reigned twenty-five years and four months, and then died: after him his son Chebron took the government into his hands for thirteen years; after him reigned Amenophis for twenty years and seven months: then his sister Amesses twenty-one years and nine months: she was succeeded by Mephres, who reigned twelve years and nine months: after him Mephramuthosis twenty-five years and ten months: then Thmosis reigned nine years and eight months; after whom Amenophis thirty years and ten months; then Orus thirty-six years and five months: then his daughter Acenchres twelve years and one month; afterwards her brother Rathotis nine; then Acencheres twelve years and five months; another Acencheres twelve years and three months; after him Armais four years and one month; after him reigned Ramesses one year and four months; then Armesses the son of Miammous sixty-six years and two months; after him Amenophis nineteen years and six months; and he was succeeded by Sethosis and Ramesses. he maintained an army of cavalry and a naval force.

This king (Sethosis) appointed his brother Armais his viceroy over Egypt: he also invested him with all the authority of a king, with only three restrictions; that he should not wear the diadem, nor interfere with the queen, the mother of his children, nor abuse the royal concubines. Sethosis then made an expedition against Cyprus and Phœnicia, and waged war with the Assyrians and Medes; and he subdued them all, some by force of arms, and others without a battle, by the mere terror of his power. And being elated with his success, he advanced still more confidently, and overthrew the cities, and subdued the countries of the East.

But Armais, who was left in Egypt, took advantage of the opportunity, and fearlessly perpetrated all those acts which his brother had enjoined him not to commit: he violated the queen, and continued an unrestrained intercourse with the concubines; and at the persuasion of his friends he assumed the diadem, and openly opposed his brother.

But the ruler over the priests of Egypt by letters sent an account to Sethosis, and informed him of what had happened, and how his brother had set himself up in opposition to his power. Upon this Sethosis immediately returned to Pelusium, and recovered his kingdom. The country of Egypt took its name from Sethosis, who was called also Ægyptus, as was his brother Armais known by the name of Danaus.—*Joseph. contr. App*, lib. I. c. 14, 15.

OF THE ISRAELITES.

This king (Amenophis) was desirous of beholding the gods, as Orus, one of his predecessors in the kingdom, had seen them. And he communicated his desire to a priest of the same name with himself, Amenophis, the son of Papis, who seemed to partake of the divine nature, both in his wisdom and knowledge of futurity; and Amenophis returned him answer, that it was in his power to behold the gods, if he would cleanse the whole country of the lepers and other unclean persons that abounded in it.

Well pleased with this information, the king gathered together out of Egypt all that labored under any defect in body, to the amount of eighty thousand, and sent them to the quarries, which are situated on the east side of the Nile, that they might work in them and be separated from the rest of the Egyptians. And (he says) there were among them some learned priests who were affected with leprosy. And Amenophis the wise man and prophet, fearful least the vengeance of the gods should fall both on himself and on the king, if it should appear that violence had been offered them, added this also in a prophetic spirit—that certain people would come to the assistance of these unclean persons, and would subdue Egypt, and hold it in possession for thirteen years. These tidings however he dared not to communicate to the king, but left in writing what should come to pass, and destroyed himself, at which the king was fearfully distressed.

(After which he writes thus, word for word:) When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city

* Ishmael is undoubtedly the father of a large proportion of the Arabs; but the Arabian peninsula must have been numerously inhabited even in his day, by the descendants of Joktan, &c., Every circumstance confirms the intimate relations that in the remotest times existed between Egypt and Arabia.

* Bryant—vol. iv., p. 461—gives a curious note about this *Beon*; which reading, he says, is a blunder of ancient transcription. There was a second king after *Salatis*; but, as the chroniclers could not make out his name, they wrote him down as B. ειτον —"the second king is anonymous!"

† The names of the *Hykshos* kings have not been found in hieroglyphics. There are two or three ovals, among the "unplaced kings," which present some similarities; such as Asis, Assa, which have been taken for *Assis*—Papi for *Apophis*; but, I reject the resemblance. Champollion Figeac mentions a hieratic *papyrus*, of the Sesostrede period, which he considers to contain the name of *Apophis*.

of Avaris, which had been left vacant by the Shepherds; and he granted them their desire: now this city, according to the theology above, is a Typhonian city.

But when they had taken possession of the city, and found it well adapted for a revolt, they appointed for themselves a ruler from among the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient. Osarsiph then, in the first place enacted a law, that they should neither worship the gods, nor abstain from any of those sacred animals which the Egyptians hold in veneration, but sacrifice and slay them all; and that they should connect themselves with none but such as were of that confederacy. When he had made such laws as these, and many others of a tendency directly in opposition to the customs of the Egyptians, he gave orders that they should employ the multitude of hands in rebuilding the walls about the city, and hold themselves in readiness for war with Amenophis the king. He then took into his counsels some others of the priests and unclean persons: and sent embassadors to the city called Jerusalem, to those Shepherds who had been expelled by Tethmosis; and he informed them of the position of their affairs, and requested them to come up unanimously to his assistance in this war with Egypt. He also promised in the first place to reinstate them in their ancient city and country Avaris, and provide a plentiful maintenance for their host, and fight for them as occasion might require; and assured them that he would easily reduce the country under their dominion. The Shepherds received this message with the greatest joy, and quickly mustered to the number of two hundred thousand men, and came up to Avaris.

Now Amenophis the king of Egypt, when he was informed of their invasion, was in great consternation, remembering the prophecy of Amenophis, the son of Papis. And he assembled the armies of the Egyptians, and having consulted with the leaders, he commanded the sacred animals to be brought to him, especially those which were held in more particular veneration in the temples, and he forthwith charged the priests to conceal the images of their gods with the utmost care. Moreover he placed his son Sethos, who was also called Ramesses from his father Rampses, being then but five years old, under the protection of a faithful adherent; and marched with the rest of the Egyptians being three hundred thousand warriors, against the enemy, who advanced to meet him; but he did not attack them, thinking it would be to wage war against the gods, but returned, and came again to Memphis, where he took Apis and the other sacred animals he had sent for, and retreated immediately into Ethiopia together with all his army, and all the multitude of the Egyptians; for the king of Ethiopia was under obligations to him. He was therefore kindly received by the king, who took care of all the multitud, that was with him, while the country supplied what was necessary for their subsistence. He also allotted to him cities and villages during his exile, which was to continue from its beginning during the predestined thirteen years. Moreover he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to king Amenophis.

In the meantime, while such was the state of things in Ethiopia, the people of Jerusalem, who had come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their impieties believed that their joint sway was more execrable than that which the Shepherds had formerly exercised alone. For they not only set fire to the cities and villages, but committed every kind of sacrilege, and destroyed the images of the gods, and roasted and fed upon those sacred animals that were worshipped; and having compelled the priests and prophets to kill and sacrifice them, they cast them naked out of the country. It is said also that the priest, who ordained their polity and laws, was by birth of Heliopolis, and his name Osarsiph, from Osiris the god of Heliopolis; but that when he went over to these people his name was changed, and he was called Moyses. —*Joseph. contr. App.* lib. I. c. 26.

OF THE SHEPHERDS AND ISRAELITES.

(Manetho again says:) After this Amenophis returned from Ethiopia with a great force, and Rampses also, his son, with other forces, and encountering the Shepherds and the unclean people, they defeated them and slew multitudes of them, and pursued them to the bounds of Syria.—*Joseph. contr. App.* lib. I. c. 27.

Having now laid before the reader all the preliminary matter, necessary to the clear comprehension of Egyptian paleography, from the remotest times to the accession of the 16th dynasty of Diospolitans, I have reached the boundary proposed in the publication of the present chapters.

In my future oral Lectures all remaining subjects, that experience may prove to be interesting to the public, will be progressively developed: and to render the chronological portion intelligible, I subjoin a

GENERAL TABLE
OF THE LAST SIXTEEN DYNASTIES OF THE KINGS OF EGYPT,

ACCORDING TO THE HIEROGLYPHICS:

Being an Abstract of Professor ROSELLINI'S CHRONOLOGY, with some later emendations of Dr. LEPSIUS, and others.

XVI. DYNASTY OF FIVE THEBAN KINGS.

Number of the Kings whose names exist on the Monuments.	Order of the Kings in their respective Dynasties.	Names of the Kings according to the original Monuments.	Names of the Kings according to Ancient Writers.	Years reigned by each King.	Years before Christ.
1	2	3	4	5	B. C.
1	I.	. . . . .	. . . . .	140	2272
2	II.	. . . . .	. . . . .		
3	III.	AIAN.	. . . . .		2132
4	IV.	OSORTASEN I.	Amesses, Amosis.	44	2186
5	V.	AMENEMHE I.	Timaus, Concharis.	6	2082
		The entire Dynasty reigned—years		190	

XVII. DYNASTY OF SIX SHEPHERD KINGS,
Or *Hykshos* in Lower Egypt.

1	2	3	4	5	B. C.
	I.	. . . . .	Salatis.	19	
	II.	. . . . .	B. Anon ?	44	
	III.	. . . . .	Apachnas.	36M7	
	IV.	. . . . .	Apophis.	61	
	V.	. . . . .	Ianias.	50 1	
	VI.	. . . . .	Aseth.	49 2	
		The entire Dynasty reigned—years		259 " 10	

LEGITIMATE XVII. DYNASTY OF SIX THEBAN KINGS,
Who ruled over the Upper Provinces of Egypt, contemporarily with the *Hykshos*, who possessed the Lower.

1	2	3	4	5	B. C.
6	I.	AMENEMHE II.*	. . . . .	28	2082
7	II.	OSORTASEN II.	. . . . .		
8	III.	OSORTASEN III.	. . . . .	14	
9	IV.	AMENEMHE III.	. . . . .	44	
10	V.	"Sol vocatus in justitia."	. . . . .		
11	VI.	AAHMES, *Thothmosis.*	Misphragmuthosis.	22	1822
		The entire Dynasty reigned—years		260	

THE XVIIIth DYNASTY OF 17 THEBAN KINGS,

Occupied the Pharaonic throne during the most brilliant and important period of Egyptian history. The reëstablishment of supreme power on the expulsion of the Hykshos; the erection of the most magnificent edifices; the conquests in Africa far into Nigritia, in Asia Minor to Cholcis on the Euxine, and through Central Asia into Hindostan; with the sojourn and Exodus of the Israelites, combine to render this portion of the page of Nilotic history teeming with interest. Four parallel hieroglyphical lists exist to confirm and correct the fragments of Manetho, viz.: the Tablet of *Abydos*, the Procession of the *Ramsessium*, the Procession of *Medeenet-Haboo*, and the Tomb of *Gurnah*.

1	2	3	4	5	B. C.
12	I.	AMUNOPH I.	Amosis, Thetmosis.	26M4	1822
13	II.	THOTHMES I.	Chebron.	13	1796
14	III.	THOTHMES II.	Amenophis.	20	1783
15	IV.	AMENSE, queen,	Amenses.		
16		THOTHMES III.	successive husbands of queen AMENSE.	21 9	1762
17		AMENEMHE IV.			
18	V.	THOTHMES IV.†	Mephres, Mœris.	12 9	1740
19	VI.	AMUNOPH II.	Mephrathutmosis.	25 10	1727
20	VII.	THOTHMES V.	Tmosis.	9 8	1702
21	VIII.	AMUNOPH III.	Amenophis, Memnon	30 10	1692
22	IX.	HÔR,	Horus.	36 5	1661
23	X.	TMAUHOT, queen,	Achenkeres.	12 1	1625
24	XI.	RAMSES I.	Rathotis, Athoris.	9	1613
25	XII.	MENEPHTHA I.	*two* Akencheres.	24 8	1604
26	XIII.	RAMSES II.	Armais, Armesses.	14	1579
27	XIV.	RAMSES III.	Ramses, Sesostris, Sesoosis, Osymandias.	66 2	1565
28	XV.	MENEPHTHA II.	Armessis, Miammun.	3	1499
29	XVI.	MENEPHTHA III.	Amenophis.	19 6	1496
		Siphthah and			
30		*Taosra.*			
31	XVII.	REMERRI, Uerri.	. . . . .	2 5	1476
		The entire Dynasty reigned—years		348	

XIX. DYNASTY OF SIX THEBAN KINGS.

1	2	3	4	5	B. C.
32	I.	RAMSES IV.	Sethos.-Ægyptus.	55	1474
33	II.	RAMSES V.	Rapsaches, Rampses.	. . .	
34	III.	RAMSES VI.	Ammenephthes.	. . .	
35	IV.	RAMSES VII.	Rameses.	. . .	
36	V.	RAMSES VIII.	Ammenemes. [teus.	. . .	
37	VI.	RAMSES IX.	Thuoris, Polibius, Pro-	. . .	1280
		The entire Dynasty reigned—years		194	

* The objection to ROSELLINI'S and CHAMPOLLION FIGEAC'S arrangement of the Shepherd Kings, propounded by the erudite Sir J. G. Wilkinson (in "Manners and Customs," vol. Ist. page 45) which is based on the "Tablet of Victories" of this king, brought by Mr. Burton from Wadee Gasoos, does not appear to be conclusive: for apart from the reading of the name of *Punt*, as the territorial designation of this conquered nation, in which I cannot agree; there is not only no absolute necessity to consider these *Punt* to be a tribe at that moment inhabiting Asia: but, associated as they are in Sir J. G. Wilkinson's copy of the procession of nations tributary to Thotmes 4th, (W.—vol.1, pl. 62. fig. 5, and pl. IV., 1st line) no less than in Mr. Hoskins's colored copy of the same subject, with tribes and productions exclusively African, they are evidently a Caucasian family settled in some part of northeastern Africa. They may be Upper Lybians, especially if their name will bear the reading of PONE-*t-Kah* (?) Nor do Rosellini or Champollion refer to the objection; perhaps, however, in consequence of the absence of this entire subject in the French and Tuscan works.

† In a preceding chapter, I explained, that this arrangement is liable to modification if the tablet referred to be of the 42nd year of Thothmes 4th—Mœris.

XX. DYNASTY OF TWELVE THEBAN KINGS.

1	2	3	4	5	B. C.
38	I.	Ramses X.	at least.	4	1280
39	II.	Ramses XI.	. . . . .		
40	III.	Ramses XII.	. . . . .		
41	IV.	Amenemes	. . . . .		
42	V.	Ramses XIII.	. . . . .		
43	VI.	Ramses XIV.	at least.	33	
	VI.	. . . . .	. . . . .		
	VIII.	. . . . .	. . . . .		
	IX.	. . . . .	. . . . .		
44	X.	Ramses XV.	. . . . .		
45	XI.	Amensi-Hrai-Hôr.	. . . . .		
46	XII.	Phisham.	. . . . .		1102

The entire Dynasty reigned—years 178

XXI. DYNASTY OF SEVEN TANITE KINGS.

1	2	3	4	5	B. C.
47	I.	Manduptep ?	Smendis.	26	1102
48	II.	Aasen ?*	Psusennes I.	46	1076
	III.	. . . . .	Nepherchered.	4	1030
	IV.	. . . . .	Amenophthis	9	1026
	V.	. . . . .	Osorchor.	6	1017
	VI.	. . . . .	Psinaches.	9	1011
	VII.	. . . . .	Psusennes II.	30	1002

The entire Dynasty reigned—years 130

XXII. DYNASTY OF NINE BUBASTITE KINGS.

1	2	3	4	5	B. C.
49	I.	Sheshonk I.	*Shishak*, Sesonchis	21	972
50	II.	Osorkon I.	Osoroth, Osorthon.	15	951
51	III.	Sheshonk II.	. . . . .	29	936
52	IV.	Osorkon II	. . . . .		
53	V.	Sheshonk III.	. . . . .		
54	VI.	Takelloth I.	Takellothis.	25	
55	VII.	Osorkon III.	. . . . .		
56	VIII.	Takelloth II.	. . . . .		
57	IX.	Osorkon IV.	. . . . .		

The entire Dynasty reigned—years 120

XXIII. DYNASTY OF FOUR TANITE KINGS.

1	2	3	4	5	B. C.
	I.	. . . . .	Petubastes.	40	852
	II.	. . . . .	Osorcho.	8	812
	III.	. . . . .	Psammus.	10	804
	IV.	. . . . .	Zet.	31	794

The entire Dynasty reigned—years 89

XXIV. DYNASTY OF ONE SAITIC KING.

					B. C.
	I.	. . . . .	Bonchoris, Bocchoris,	44	763

XXV. DYNASTY OF THREE ETHIOPIAN KINGS.

1	2	3	4	5	B. C.
57	I.	Shabak.	Sabbacon, Sabaco.	12	719
58	II.	Shabatok	Sevechus, Sethon, *Sua*	12	707
59	III.	Tahraka.	Tarakus, *Tarhaka.*	20	695

The entire Dynasty reigned—years 44

XXVI. DYNASTY OF NINE SAITIC KINGS.

1	2	3	4	5	B. C.
	I.	. . . . .	Stephinates.	7	675
	II.	. . . . .	Nerepeus.	6	668
	III.	. . . . .	Nechao, I.	8	662
60	IV.	Psametik I.	Psammetichus.	45	654
61	V.	Neko II.	Necho.	6	609
62	VI.	Psametik II.	Psammuthis, Psammus.	15	603
63	VII.	Hophra *Remesto.*	Vaphres, Apries, *Hophra.*	19	588
64	VIII.	Aahmes.	Amosis, Amasis.	44	569
65	X.	Psametik III.	Psammenitus.	M. 6	

The entire Dynasty reigned—years, 150 6

* I consider Manduptep, and Aasen to be "unplaced kings", belonging to Dynasties prior to the 18th.

XXVII. DYNASTY OF EIGHT PERSIAN KINGS.

1	2	3	4	5	B. C.
66	I.	Kambeth.	Cambyses.	3	525
	II.	. . . . .	The Magians.	M. 7	522
67	III.	Ntariush.	Darius, Hystaspes.	36	
68	IV.	Khsheersha.	Xerxes, I.	21	485
69	V.	Artekheersha.	Artaxerxes, Longimanus.	40	464
	VI.	. . . . .	Xerxes, II.	2	424
	VII.	. . . . .	Sogdianus.	7	
	VIII.	. . . . .	Darius-Nothus.	19	

The entire Dynasty reigned—years 120 4

XXVIII. DYNASTY OF ONE SAITIC KING.

1	2	3	4	5	B.C.
70	I.	Hor,-nasht-Hrai.	Amyirtheus.	6	404

XXIX. DYNASTY OF FIVE MENDESIAN KINGS.

1	2	3	4	5	B. C.
71	I.	Nophrophth.	Nepherites.	6	398
72	II.	Hakor.	Achoris.	13	392
73	III.	Psimaut.	Psammuthis.	1	379
74	IV.	Naifnui ?	Anapherites.	M. 4	
	V.	. . . . .	Muthis.	1	378

The entire Dynasty reigned—years 21 4

XXX. DYNASTY OF THREE SEBENNITIC KINGS.

1	2	3	4	5	B. C.
75	I.	Nashtanebf.	Nectanebo I.	18	377
	II.	. . . . .	Theos Tachos.	2	359
	III.	. . . . .	Nectanebo II.	18	357

The entire Dynasty reigned, years, 38

XXXI. DYNASTY OF THREE PERSIAN KINGS.

1	2	3	4	5	B. C
	I.	. . . . .	Artaxerxes, Ochus.	2	339
	II.	. . . . .	Arses, Arses.	3 ?	337
	III.	. . . . .	Darius III.Codomanus	3 ?	

The entire Dynasty reigned—years 8 ? 332

Conquest of Egypt by Alexander the Great. B. C. 332.

List of the Ptolemaic Kings of Egypt, successors to Alexander the Great, whose names have been inscribed in *Hieroglyphics* on Egyptian monuments.

No.	Names of Ptolemies.	Years of each Reign.	Years before Christ.
A.	Philip Arrideus, brother of *Alexander*,	7	323
B.	Alexander, son of *Alexander*,	12	316
I.	Ptolemy, son of Lagus, *Soter*,	20	304
	Berenice, his 4th wife, reckoned in Ptolemy's reign,	39	
II.	Ptolemy Philadelphus, his son,	38	284
	Arsinoe, daughter of Lysimachus,		
	Arsinoe, widow of Lysimachus,		
III.	Ptolemy-Evergetes I.	25	246
	Berenice, of Cyrene,		
IV.	Ptolemy-Philopator,	17	221
	Arsinoe, his sister,		
V.	Ptolemy-Epiphanes,	24	204
	Cleopatra, of Syria,		
VI.	Ptolemy-Philometor,	35	180
	Cleopatra, his sister,		
VII.	Ptolemy-Evergetes II. *Physcon, Cachergetes.*	29	146
	Cleopatra, widow of Philometor,		
	Cleopatra, *Cocce*,		
VIII.	Ptolemy Soter II, *Lathyrus*,	18	117
IX.	Ptolemy Alexander I, *Parisactus*,	18	
X.	Berenice or Cleopatra, his daughter,		
	Ptolemy Alexander II.,	8	81
	Ptolemy—*New Dionisius, Auletes*,	16	73
	Berenice, his daughter,	2	57
	again Ptolemy-*Auletes*,	3	55
XI.	Cleopatra, daughter of Auletes,	8	49
XII.	Cleopatra, and her son Cesarion,	14	44
	The House of *Lagus* reigned years	294	

And the Ptolemaic dynasty ceased—years B. C. 30, when Egypt became a province of the Roman Empire.

Names of Roman Emperors found in *hieroglyphics* on the monuments of Egypt.

			A. D.
I.	Emperor	Cæsar Augustus, B. C. 27.	
II.	"	Tiberius Cæsar,	14
III.	"	Caius—Caligula—	36
IV.	"	Tiberius Claudius Cæsar Augustus Germanicus,	40
V.	"	Nero Claudius Cæsar Augustus Germanicus,	54
VI.	"	Marcus Otho Cæsar Augustus,	
VII.	"	Cæsar Vespasian Augustus,	68
VIII.	"	Titus Cæsar Vespasian Augustus,	78
IX.	"	Cæsar Domitian Augustus,	81
X.	"	Cæsar Nerva Trajan Augustus,	97
XI.	"	Cæsar Trajan Hadrian Augustus,	116
XII.	"	Cæsar Titus Elius Adrian Antoninus Augustus Pius,	137
XIII.	"	Aurelius Antoninus Augustus,	161
XIV.	"	Lucius Verus Cæsar,	
XV.	"	Commodus,	180
XVI.	"	Cæsar Severus Augustus,	194
XVII.	"	Cæsar Geta Augustus,	
XVIII.	"	Cæsar Antoninus Augustus, (Caracalla,)	211

Note. Of the Roman Emperors, who ruled between Augustus and Caracalla, the only names unfound in hieroglyphics, are Galba, Vitellius and Nerva.

Thus from an indefinite period, prior to the year B. C. 2272, down to about 215 years after the Christian era, the hieroglyphical character is proved to have been in use; while, from the year 2272, B. C., modern hierology has determined the chronological series of Egyptian monarchs, by the translation of hieroglyphical annals.

The Romans held Egypt from the 27th year B. C. till 395 A. D.; when the sons of Theodosius the Great divided the empire; and Egypt lingered under the sovereignty of the Eastern Emperors; till, conquered by Aamer-ebn-el-As, the Valley of the Nile became a province of Omar's Saracenic Caliphate, in A. D. 540. In the year A. D. 1517—Hegira 923—Egypt was overrun by the Ottoman hordes of Sooltan Seleem, and has ever since been the spoil of the Turk: but, in the prophetic "Books of Hermes" it is written,

"Et inhabitabit Ægyptum Scythus, aut Indus, aut *aliquis talis.*"

END OF ANCIENT EGYPT.

ERRATA.

Page	28.	2nd	Column,	14	lines	from	top,	for *to the above*, read *with the above.*
"	30.	1st.	"	18	"	"	"	*bring to this hole*, read *bring it to this hole.*
"	30.	1st.	"	4	"	"	bottom	for, *steamboats, under*, read *steamboats, that under.*
"	31.	2nd.	"	15	"	"	"	*as well*, read *as well as*
"	42.	2nd.	"	11	"	"	"	*with*, read *without.*
"	43.	1st.	"	38	"	"	top	*it*, read *they.*

A gentleman, erudite in Hebrew and other Oriental languages, has kindly suggested the following emendations to the Author.

Note, page 31—that the name of *Moses*—Mosheh—being derived from the Hebrew root "to draw out," has no reference to the root "to anoint."

Page 32—that the Hebrew root Aur does not mean the *Sun*, but *light*, and Ur, or Oor, signifies *flame, splendor;* that Urim and Thummim, are not duals but *plurals*, and should be rendered "splendors and perfections."

Page 42—that the name of the Thebaid—Pathros—is not derivable from the root Pathar, to *interpret;* but probably represents the Coptic Pethouris, Terra Australis, the *Southern land.*

Page 43—that the word Matz-za, unleavened bread, is derived from the root *to squeeze, to compress.*

Not to enter into an argument, I refer the critical reader to Portal, "Les Symboles des Egyptiens comparés à ceux des Hebreux." Paris 1840—and Dr. Lamb on the Hebrew Alphabet. London, 1835.

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